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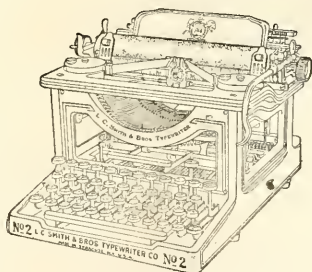
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M. I. A. PRESIDENTS should carefully read what is said about Debates, and Music and Drama in "Mutual Work," in this number.

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ELDER FRANKLIN H. ROLAPP writes from Leipzig, Germany, Dec., 1909: "We enjoy reading the ERA, for it gives us such good subject matter to preach upon. We wish the paper good success in the coming year."

IMPROVEMENT ERA, MARCH, 1910.

JOSEPH F. SMITH, } Editors
EDWARD H. ANDERSON, }
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IMPROVEMENT ERA.

VOL. XIII.

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No 5.

Biological Conditions in Book of Mormon Lands.

BY FRANK S. HARRIS, OF THE COLLEGE OF AGRICULTURE, AND
AGRICULTURAL EXPERIMENT STATION,
CORNELL UNIVERSITY.

The researches of archæologists, ethnologists, and geologists in America have in late years contributed much in support of the Book of Mormon account of ancient American civilization. It shall be the purpose of this article to call attention to evidence in favor of that account from another field of scientific research.

A record of this evidence is found in *Bulletin 145* of the Bureau of Plant Industry, of the U. S. Department of Agriculture, issued in April, 1909. This bulletin is entitled *Vegetation Affected by Agriculture in Central America*, and contains results of extensive investigations into the relations between the vegetation of that region to conditions that have existed there in past ages. In other words, it is a bionomic, or ecological study, presented by Mr Orator F. Cook, who is in charge of bionomic investigations of tropical and subtropical plants for the U. S. Department of Agriculture.

Before taking up what Mr. Cook says, the Book of Mormon account will be briefly reviewed. Students of that book will

remember that Jared and his company left Asia at the time of the confounding of language, (Ether 1: 33) which according to Bible chronology was 2,311 B. C. After some years of travel they finally landed in America, perhaps somewhere on the west coast of Mexico or Central America. From this point they spread and increased until their civilization occupied all of North America. In places the population was very dense, Central America being a center of great activity (Ether 10: 20-28). After many hundreds of years great contentions arose, and the people were finally all destroyed except Coriantumr who, in his wanderings, found the city of Zarahemla and the people of Mulek in South America some hundreds of years B. C. (Omni 1: 20-22). Thus the Jaredite civilization in America lasted about two thousand years closing soon after the arrival of the colonies from Jerusalem.

It will be remembered that the people of Nephi left Jerusalem six hundred years B. C., while the followers of Mulek left eleven years later. These two colonies landed separately, but were united at Zarahemla during the reign of Mosiah. From there they gradually spread northward and, on reaching North America, they found that the previous occupants of the country (the Jaredites) had made the land desolate as far as its natural vegetation was concerned.

Helaman describes in a concise manner the conditions found in the forty-sixth year of the reign of the Judges (Helaman 3). He says:

And it came to pass in the forty and sixth, yea, there was much contention and many dissensions, in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land;

And they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers;

Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land.

And now no part of the land was desolate, save it were for timber, etc.; but because of the greatness of the destruction of the people who had before inhabited the land, it was called desolate.

And there being but little timber upon the face of the land, nevertheless the people who went forth, became exceeding expert in the work

ing of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west to the sea east.

And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their building.

And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping;

And thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement.

I desire to call especial attention to the fact that they found the *native vegetation* removed in this section, which undoubtedly is Central America. They also began a process of reforesting, and, in the meantime, did much building with *cement*.

Continuing from the period described by Helaman, the Book of Mormon tells us of this second civilization that flourished over the land for a number of centuries before the Lamanites finally reverted to a state of savagery.

Keeping in mind these two civilizations, as described by the Book of Mormon, and their effects on the natural vegetation of the land, we shall review some of Mr. Cook's discoveries and conclusions.

In his introduction, (page 7) he says:

Savages who live by hunting and fishing or upon wild fruits, seeds, and honey may occupy a tropical region without seriously disturbing the previous balances of organic nature; but no careful observer of the agricultural aborigines of Central American countries can doubt that they have had very definite influences upon their surroundings, or that influences of the same kind have been exerted for long periods of time.

He comments at some length on the vegetation in the region under discussion, considering the balance between certain types of plants and the succession of types under different conditions. He shows how "localities which contain remnants of ancient for-

ests can be recognized by the presence of complete faunas of humus-inhabiting forest animals, such as the millipeds and centipeds, and some of the lower orders of insects and arachnids."

From these various relations he points out how Central America has gone through periods of forest removal and reforestation. Commenting on the time covered by the processes he says (page 14):

Of the periods of time required for such changes to be accomplished only rude estimates are possible in the present state of our knowledge. A thousand years appears a small allowance for the complete reforestation of a thoroughly denuded region, and for the spread of humus-inhabiting organisms over the reforested country. The survival of the humus-inhabiting animals on the ruin-covered hill is hardly to be considered possible, for the pyramids and chambered buildings which covered the summit, as well as large areas of the elaborately terraced approaches, appear to have been faced all over with *cement*.

Continuing his account of the ancient civilization and its effects, Mr. Cook says (page 16):

Many localities which are now occupied by apparently virgin forests are shown by archæological remains to be regions of reforestation. Thus in the Senahu-Cahabon district of Alta Vera Paz relics of two or three very different types of primitive civilizations indicate that as many ancient populations have occupied successively the same areas which are now being cleared anew by the coffee planters as though for the first time.

It does not yet appear that any considerable region of forest has been explored in Central America without similar evidence that the present forests are not truly virgin growth. Even in extremely humid and insalubrious lowlands of the Atlantic slope of Costa Rica many relics of ancient civilizations have been uncovered in cleaning away the heavy tropical forests to make banana plantations. The same has recently been found to be true of the uninhabited coast regions of eastern Guatemala.

It is not probable that more than a small proportion of the tribes which have inhabited the Central American region were builders of stone structures or other permanent monuments by which ancient occupations could be proved. The likelihood that many tribes might pass without leaving any permanent evidence of their existence makes it more remarkable that all parts of Central America have in one prehistoric age or another been the scenes of primitive agricultural civilizations sufficiently advanced to work in stone, or at least to pile up terraces or earthworks

of regular form. Some of the more barbarous tribes might occupy a region for thousands of years and yet leave no traces other than the fragments of broken pottery. These fragments are so abundant and so generally distributed in Central America that they appear as a regular constituent of alluvial soils and surface deposits.

Terracing of the land shows that agriculture was extensively practiced in former times in regions now unoccupied. Two principal forms of prehistoric stone terraces, built evidently for agricultural purposes, may be recognized in the Central American region, in addition to the narrow terraces of earth described in a previous section. There are (1) narrow, high terraces to hold drainage water and prevent erosion in the narrow valleys or on steep slopes of mountains and (2) broad, low terraces apparently leveled to keep rain water from running off rather than to apply irrigation.

He further states

That the ancient occupants of the humid mountain regions of eastern Guatemala by agricultural civilizations were very prolonged and were repeated in several prehistoric ages as indicated by the very severe erosion which the region has suffered. It is not likely that such deeply dissected contours would have been formed if the country had not been kept in a denuded condition for long periods of time.

Space will not permit of further quotation from either account, but sufficient has been said to show that the most careful biological and agricultural investigations are in strict harmony with the revealed word.

Briefly summarizing: The Book of Mormon tells of two distinct civilizations holding sway in America. The first remaining about two thousand years and the second continuing also for a long period. Their great agricultural activity is often referred to, and the clearing away of the forests by at least the first people is made very plain.

The present flora and fauna of Central America, and the various remains found there, clearly indicate to the scientist that the region was anciently occupied for long periods by different civilized peoples, also that these peoples practiced intensive systems of agriculture and removed the virgin forests, leaving the land in a denuded condition. Terraces, used to assist agricultural operations and prevent the erosion brought on by the forest denudation, are every-

where encountered. The work in cement mentioned by Helaman was found by Mr. Cook to still be preserved in the ruins.

No exact dates can be determined, from the workings of the forces in nature, but the vegetation in Central America, the number and distribution of the lower forms of animal life in the forests, and the erosions indicate, as nearly as such things can, that the dates given in the Book of Mormon are correct.

As time goes on and the field of human knowledge is widened, it becomes more obvious that the story of the ancient civilization in America, as it is being told to scientists by "rock and tree," is the same story that was told to the boy prophet by "the voice from the ground" a generation ago.

Ithaca, N. Y.

Here, Upon Thy Holy Mountain.

(For the Improvement Era.)

Here, upon thy holy mountain,
Lord, a living prophecy,
Under Truth's celestial fountain,
Lo, thy people wait for thee.

Soon the sky shall roll asunder,
And proclaim thy mighty name
In eternal peals of thunder
From thy chariots of flame.

Hangs thy sword o'er shrine and steeple,
And o'er Mammon's crowded halls;
Lord, reclaim thy chosen people,
Ere thy pending judgment falls.

Lift us up from every nation
Into thine eternal rest,
When the world to condemnation,
Sees thy glory manifest.

THEO. E. CURTIS.

The Comet's Coming.

(For the Improvement Era.)

A wandering visitant, an unknown world,
Across the solar scheme by force is hurled!

A comet, lo, from depths of space is sent,
Along a path where none before have whirled,
On errand for the gods, perhaps, is bent!

Oh, awe-inspiring spectre from the deep!
What is thy mission? Why the secret keep?

Mysterious brilliant, trailing thy long light,
Dost thou new progress bring for man to reap?
Or is thy drama cast in stellar night?

Hast thou a message for the souls on earth?
Or is there scheduled some momentous birth,
That shall disturb the quietude of man?
Wilt thou increase the moaning, or the mirth,
Or change the general workings of the plan?

History's page is red, O phantom sphere,
With mystic markings of thy advent here:

For Sol's domain, this planetary flock,
Art thou a pendulum, a life-time year?
An hour-striker on yon mighty clock?

But mandate law forever rules the scheme,
Thee, wondrous comet, and the stars that gleam:

All basic units in composite clay,
And these realities,—the mental dream,
Are governed by God's own imperial sway.

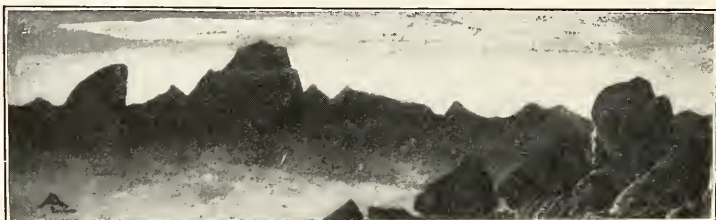
J. P. MAY.



SKETCHES AND EXTRACTS

By Alfred

How rapidly we have grown! What used to be dreams of the future first changed to reality, and then sank away until they are but a dream of the past! No more the long trains of dust-covered wagons, drawn by the slow and patient oxen, wind across the level plains or through the deep defile. No more the Pony Express or the lumbering stage coach brings the quickest word or forms the fastest transport between the inter-mountain region and "The States." How hard it is to understand the briefness of time that has passed since this great interior country was practically a howling wilderness, inhabited by bands of savage Indians, and penetrated only by intrepid trappers or hunters! Before us was the land of Kit Carson; of the Sioux, the Cheyenne and the Ute. In





FROM "THE OLD JOURNEY."

Lambourne.

our path was the home of the prairie dog, the coyote, and the rattlesnake; of the antelope, the buffalo and the bear.

Day after day we trudged along, day after day the prairie unrolled before, or, day after day the red hills of sandstone looked down upon us. The days grew into weeks, the weeks into months, and still the cattle, freed from the yoke, hastened to slake their thirst in the passing streams.

Now we behold a land giving promise of future greatness, where peace, wealth and happiness shall go hand in hand, and where already it is well-nigh impossible for the youth of today to comprehend the struggles and privations of their Pioneer Fathers.





Snap Shot From a Tourist's Pen.

Little Jem, the News Boy.

BY ATTE' RA.

Lights were on in the eastbound flyer. The rhythmic rocking of the heavy Pullman palace, that for hours had lulled the travelers into lazy day-dreams, was now broken by quick lurches and long slidings. We sat erect with intent ears, half shivering, to comment upon the streaks of sleet that spat and hissed at our window panes. A prolonged whistle, a conductor's call, hustle, bustle, the rattle of small coin, with a mixture of suave darkies, a dive through the whirling blast, with its needle points of ice, and we were housed again—settled for one of the long waits that belong to a tourist's trip.

A quartet of travelers, including a portly gentleman with a smile a size larger than himself; his wife, a matronly woman in black, with eyes deep and dark and wonderful; a slender little woman in gray, whose quiet face seemed, somehow, to reflect the charm of living and loving, the strength of striving and the tenderness of trusting, and her daughter, a dainty maiden of sixteen, composed, what seemed to me, the coziest group of all the

groups that fretted and fussed, or cuddled and cooed in the palatia depot at C—. The jostling incomers had pushed me close upon this cozy quartet, and I knew, from her confidences to the lady in gray, that the woman of deep, wistful eyes mourned a little son, her only child, dead. That her trip would be more a search for one to take his place, than for pleasure or for rest. Her desires were high; no waif in the streets, with inborn gifts of theft and deceit, could be taken to the heart and home left vacant by her angel child. "Ah, woman," I mused, "is thine truly a mother's heart, and a mother's grief? and what means that well of tenderness in your beautiful eyes?"

A newsboy's cry, "Papers, papers, evening papers," attracted the lady in gray, and she beckoned the small peddler to her side—a ragged, bedraggled, dirty-faced urchin of about six years. The boy thrust forward a damp paper. The lady put the paper gently aside, while she held temptingly in the child's sight a silver coin.

"Little boy," she said, with serious face, pointing the while to the great clock near the roof, "did—you—hear—the—clock—just now?"

"Yes 'um," replied the child with a frightened tremor.

"And what did it say?"

"'Leven, mum," said the child, and with a quick step nearer, the little fellow burst forth into a half sobbing, pitiful wail. "I knows what you'd say, mum,—it's bed time fur kids; and so whut it is, but me daddie what's sick ain't had no supper t'day; and mommie, she sez, 'Don't you dast to come home, Jem, till ye've sold twelve;' and yere's six papers yet—will you buy, mum, please won't you buy?"

The lady looked troubled, the light deep in her face for the moment was gone. Touching the child gently she answered,

"Go wash your hands and face, little boy, that I may see how you look, and I'll buy your papers, all six, and let you go home."

The child hurried away, and soon returned with water-smeared hands, his little sun-browned face clean and shining, the wet locks of his tangled hair trying to curl. The lady took the papers, slipped a piece of money into the little one's eager hand, and then, leaning forward said in quick, low tones,

"Would you kiss me good night for this quarter?"

The child was startled, but in a moment began again his half sobbing little whimper, while he greedily eyed the coin held out.

"If I 'ist kin know how, mum, but—I—'ist—don't ——"

"O never mind," the lady interrupted. "Take the quarter and run home quick to momie, and kiss her good night."

When the child had gone, the woman with that strange intuitional inspiration that comes to some persons, we know not how nor why, turned to her companion and said:

"Mrs. Beaumont, cousin dear, that boy, I feel, is the child you are searching. He is motherless, I saw it in his eyes; and the little one is without love—none to kiss—he hasn't even learned how—my heart yearned to teach him, to take him from out the coldness of body and of soul to the shelter of my arms, my love."

"My dear cousin," answered Mrs. Beaumont, "you have learned to see and understand children from the teacher's standpoint; I see them only from the mother's, and that child, I believe, is an expert in trickery, and no fit substitute for my——"

Her voice choked with a sob, and she turned away to hide her tears. The other woman sat for a moment in deep thought, then murmuring audibly, as she stroked the soft tresses of her own child,

"Can it be, I wonder, that a teacher's love has greater scope than that of a mother—thank the All-loving Father, then, that I am both!"

* * * * *

The big clock struck twelve—one more hour gone and another yet to wait. Crowds had come, and crowds had disappeared. The cozy quartet had lunched and settled itself in another part of the great building. Again was heard the newsboy's cry, the same piping, baby voice. The lady in gray started and turned pale. She spoke hurriedly to her companion and then slipped from sight. The motherly woman crossed the room and accosted the child. With the same pitiful, half-sobbing whimper, he told the same tale—daddy sick and supperless, and momie's demands

"O, buy, lady," he pleaded, "I'm 'ist so tired and the big clock is struck twelve."

The lady put her hand on the child's head and with a quick, firm movement, turned his face to her own.

"What is your name, boy," she demanded.

"Jem," he replied, with a frightened whimper.

"Jem what? Tell me your other name," the lady now coaxed.

"It's—it's—it's Jemmie dey calls me when I sells all de papers," he replied.

"But you sold all your papers an hour ago to go home; and now you are telling me a naughty, wicked lie, and——"

The child jerked away and fled across the hall to the outer door. There he paused a moment, turned and walked slowly back. Without a word he looked earnestly into the lady's face.

"What do you want, little man?" she asked, as she returned the child's intent gaze, and put forward an inviting hand.

"Yu looks like the momie I lost—'ist like—und—agin yu don't— 'ist das'nt go back to Tom and Dik."

Tears filled the blue eyes, and a sob broke from the little throat as he turned and fled into the darkness.

* * * *

The sharp, stinging storm lulled. With the passing of midnight the crowds at the depot thinned; but above the medley made by switching trains and puffing engines there was unusual commotion—trainmen rushing about, shouts for policemen, for officers, for a doctor!

"Child killed," brawled a burly-voiced fellow who made way through the gathering crowd for another to deposit the limp form of little Jem, the newsboy, upon the bench, where the man of the cozy quartet had spread his thick, warm coat.

"Who is he—where are his people?" demanded a number of excited voices.

"Yere's his brother," shouted someone, and an awkward, beer-soaked lad of sixteen was pushed into the crowd. Threats and questions brought forth the frightened youngster's statement.

Little Jem's father had been killed in a railroad accident. His mother, a sister to the fellow who gave his name as "Tom,"

died soon after, and he "little 'un, about three or four," had not understood, and thought his "momie" lost. Tom and his pard, Dik, had "adopted the little 'un," and took him to the shack by the "ware 'ouse" to live. Little Jem sold papers, Tom and Dik blacked boots for a living.

"And ye sent the lad to sell papers while ye drank beer and gambled with yer dirty cards," put in the gruff voice of the tender, the burly man who had rescued the child from the tracks: "and if he's kilt I'll testify agin ye."

The physician who had been summoned worked rapidly over the little body, and now, after another moment of intense listening, he stood erect. The little white face quivered and the eyes opened with a wild stare. Tom darted forward and with a strange, gleeful laugh cried out,

"Jemmie, ye aint dead, nuther, be ye, lad?"

"Don't Tom—don't—don't beat me—I 'ist—can't—sell—no—other six," the little fellow wailed.

The doctor pushed Tom roughly away, the child's wail died down to a moan, the eyes again closed. The very heart throb of the circling crowd was hushed, and many eyes glistened with starting tears. Again the blue eyes opened wide—

"Momie, I want's my momie!" sobbed the little voice.

The lady in black sprang forward, grasped the little outstretched hands, and with the deep, sobbing cry of a mother's anguish-filled heart she called,

"Jemmie, Jemmie, open your eyes, dear—and be my little boy."

The eyes opened, and with a bright smile the child responded,

"Yu looks 'ist like my momie, what is lost—'ist like—my—momie—and agin yu don't."

A shudder went over the little form, a look of pain, a gasp, and the blue eyes closed to open again in that land where the "momies" of little ones are never lost.

"The little fellow is cared for," said a very gentle but husky voice, and the man of the quartet drew his wife tenderly away.

"Yes, he is cared for," added a sweeter, softer voice—I recognized the lady in gray—"and more than that, thank God; the mother-love has awakened, its selfishness is gone, and now a

home, yes, a *home* and a *heart*, will be open for some 'tricky, ill-bred' foundling of these cruel streets.



Success in Failure.

IF YOU DO YOUR BEST, there is no need of fretting because you do not win, or succeed. To have things come your way is not always to win or to succeed. "It reminds me," says a respected college graduate, "of my athletic days. I got quite accustomed to defeat. About the only consolation I got out of my athletics was the knowledge that the exercise did me good. I am glad I kept at it, though. The more I see and learn of men, the more strongly I believe in Edison's maxim that '*genius is work.*' The farther along you get in school or in life, the more men you will meet who have as good or better minds than you have. But if their minds are brighter than yours, it is because they have used them longer, or have made better use of equal time than you have. It is for us all to see that the latter shall not be true in our case."

Some Men Who Have Done Things.

BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY.

V. — George H. Brimhall.

A BOY WHO LIVES A WHOLE WINTER ON CORN BREAD AND MOLASSES
BECOMES THE MOST INSPIRATIONAL TEACHER THE
“MORMON” PEOPLE HAVE PRODUCED.

Nobody who lives among the Latter-day Saints needs to be told that George H. Brimhall is the president of the Brigham Young University at Provo. And it is superfluous to say here that he is one of the most influential school men, not only in Utah, but in the Rocky Mountain states. The other day a prominent educator, when I asked him what he thought of President Brimhall, answered instantly, as if the question were not unfamiliar to him: “I have no hesitation in saying that I believe him to be the most inspirational teacher the Latter-day Saints have ever produced.” This is high praise. But it does not appear to be an exaggeration when we call to mind the hosts of young people scattered throughout



DR. GEORGE H. BRIMHALL.

“Mormondom,” whose lives are vastly different from what they

would be if it were not for the uplifting influence of this man. You cannot know of Brimhall's work, and then go off and measure any one's real worth in the world by the number of figures in his bank book.

He was born in Salt Lake City, but did not live there long. Ogden was the first home he remembers. Among his earliest recollections is the Echo Canyon war. His father, being a fifer in the old Ogden band, went marching off to the war fifeing, in a new straw hat, and six year old Georgie's heart welled up with pride, partly because of that fife, partly because of the new hat. He was too young, then, to feel any way put out by the fact that the family had to shift for itself. The first pair of shoes, which he wore at this time, were made by his mother out of an old bell strap of good width, and some boot tops that had been his father's. His first pair of trousers, acquired at this time also, were made of factory cloth colored brown with sagebrush. A picture of those early days that, once you get it, sticks in your memory, is of a loaded wagon drawn by four cows and an Indian pony, the pony being on the lead to guide the other animals, and driven by long rope lines. This was the Brimhall family on the move in those troublous times of '58. Behind, in one corner of their little dirt-roof cabin, were a pile of straw and pieces of wood ready for the torch which was to set the whole settlement in flames.

Spanish Fork, Cedar Fort, Grafton on the Virgin river, Salt Lake, and Spanish Fork again, are towns that he lived at during the next few years. The explanation of this migratory life is found in the fact that his father was called on a mission to pioneer some of these places. It was a hard life, incomprehensible nowadays, because there is nothing like it. And yet it had its compensations. It taught the boy that what was to be got out of life he had to work for. Many instances could be given which taught the future educator lessons of courage, altruism, obedience, integrity. No wonder, is it? that Professor Brimhall believes in the efficacy of pioneer life, and sends some of his boys to Canada to wrest a hardy character from the frontiers.

Three instances will serve to show his mettle in those days.

At Spanish Fork in the later sixties food was scarce—scarce

at least, in the Brimhall family. For, all one winter he lived on corn bread and molasses. He had to work, too, with men who were better fed, and here was the main trial. Every day at noon when they stopped for lunch, he went off by himself to eat his simple meal. Returning, he saw more than one dinner pail in which he knew were crusts of white bread left over and for which he would have given anything.

Another time he and his brother were sowing wheat. The wagon was in the middle of the field with a gun, half of it in plain sight. It had been taken merely because President Young's counsel was that the brethren should never go out to work unarmed, for there had been no apparent need for it hitherto. Pretty soon a couple of Indians came riding towards the wagon at a gallop. Instantly George cried out to his brother, "Indians! unhitch!" at the same time breaking for the gun. It was a race with death. But he got there first, and the Indians made for the hills. It was sheer obedience to counsel that saved the day—else the gun would not have been there, and therefore the boys' lives would have been endangered.

Once, again, George was at Tintic, working in a mine. The manager, a friend of his father's, was a well-informed Josephite. He wanted very much to convert the boy to his way of thinking. And he was fast effecting his purpose, too, for George had no answer to the man's outflow of "argument." All at once young Brimhall remembered his parents' teachings that whenever in doubt over anything he should go to the Lord for guidance. So, one night he did so. The next day when the wily antagonist began to throw the net, it was with a strong man he had to wrestle, not a stammering boy as before. No more attempts were made to change his views. There was much evil on every hand at the mines, which was becoming harder and harder to resist. And so George got out of the place as speedily as he could, at the first favorable opportunity, because drinking, gambling, profanity, blasphemy, were not at all to his liking.

Meanwhile his education had been going on as rapidly as his circumstances would permit. By the time he went to school at Ogden, he could read anything in *McGuffey's Third Reader*, write a fair hand, and cipher a little. All this he owed to a conscientious

mother. At all the places where the family lived he had somewhat of schooling. And he speaks highly of the character of his teachers.

One of them made a profound impression on the boy's mind by reason of his kindliness in dealing with the wayward. Whenever an urchin in the school did something worthy of the birch, a brand-new withe was taken out of a large bundle hanging over the desk. The lad was marched solemnly to the front, taken by the hand, and sent around in a circle a-flying. But never a birch touched the boy anywhere; it was always worn out on the floor at the culprit's heels! That must have been a spectacle not soon to be forgotten, whoever proved to be the erring one. Anyway, it made a profound impression on the future pedagogue.

At eighteen George had made such progress in his studies as to warrant his being chosen to assist George Carson in the Spanish Fork school. Next year, however, he came in contact with Judge Dusenberry, who had started at Provo what was called the Timpanogas University. This was his first impulse towards an education higher than that of the grades in those days. His nineteenth year, therefore, found him at the Provo school. Two years he attended there, working for his board the second year and doing janitor's service at school.

When he returned to Spanish Fork from his school work, he found that an impetus had been given to education which is altogether unique. Forty of the Spanish Fork boys had gone to the canyon, chopped down logs, hauled them to the town, erected a commodious building, and established the "Young Men's Academy" there, with a capable teacher from Provo in charge. Brimhall was employed here the following year. Presently we find him becoming a public character, for he was chosen superintendent of schools and member of the town council. Meantime, however, he managed either his father's farm or one of his own,—a practice, by the way, he has continued almost up to the present.

When the Brigham Young Academy opened, young Brimhall was among the first students to enter. Over him, as over hundreds of others, was the spell of the magician teacher cast. "Judge Dusenberry," he told me, "showed me the road to higher education, but Karl G. Maeser pointed out the way to the higher

life." This great teacher became the boy's ideal of the higher life, expressed in the qualities of honesty, earnestness, industry, simple faith, fidelity. He studied at the academy off and on till he took his degree.

In 1891, President Brimhall left the public schools to accept a position in the Provo academy. When he first went there he was in charge of the preparatory department. He was advanced from one place to another till he became president of that large institution. During all these years he occupied responsible offices in the Church. He was in every capacity except that of chorister, in both the Sunday school and the Mutual Improvement Association.

"When did you first make up your mind to become a school teacher?" I asked him.

"Well, really," he answered, "I did not make up my mind at all on the matter. As a matter of fact, teaching is simply the survival of the fittest of the occupations I have had. I cannot be said at any time in my life to have set up a peg and aimed at reaching it. Whatever I happened to be doing, I said to myself concerning it, 'I'm going to do my best at this, and enjoy it.' I believe you have to enjoy what you do in this world. That, in my opinion, is the main thing. I have never had an extended employment in my life that I did not like. But there are some things that I like to do better than others. And teaching I like the best of all. I like that best, perhaps, because I have been able to do it better than anything else—been more successful in it than in other things. That is why I call it the survival of the fittest."

"But, President Brimhall, have you not had one dominant purpose or desire running through your life?"

"Yes, I have—certainly. My ruling passion has been to move men's minds, to convert others to my way of thinking. This above all else I have had an ambition for; and I suppose if I had not taken up with the profession of teaching, I should have had to do somehow with public affairs. It has been a sort of instinct with me. And so what I meant by saying that I did not set up a peg and endeavor to reach it is, that I had never fixed my purpose on this or that place in life, or even on any particular calling. I had always merely the instinctive desire to deal with ideas in men, and rested in the teacher's vocation for the reason partly that I think

it affords a better opportunity of expressing that desire than any other. I found myself possessed of this general purpose at sixteen or seventeen years of age, and it has remained with me ever since."

Doubtless this furnishes an explanation for his effective public speaking, if one be needed. He is one of the most convincing preachers we have. An editorial writer in Colorado, the other year, commenting upon a sermon which President Brimhall had delivered the evening before in the town, said: "Whether his ideas about God are true or not, we cannot say; but while he is speaking, you simply *have* to believe in the existence of a God." And that is true. The man has a most dominant personality—in the pleasant sense, I mean,—and you cannot get away from the feeling that what he says is true. He has a marvelous gift of setting ideas clearly before you, and of showing you the right side of them. He is, moreover, a hard man to deal with when you are covering up the meaning underneath a quantity of words, whether you do it consciously or not. His keen intellect will have separated the chaff from the wheat—if there be any wheat—by the time you have ended your speech.

I asked him to give me the qualifications of a real teacher, and in answer he offered the one word, "sympathy."

"By sympathy," he explained, "I mean the power of entering into the soul of the taught so as to see what is there and what is needed, and then of supplying that need,—it is the power of simple appreciation. We talk about graft in business and politics. There is graft in education, too. What is it? Why letting a pupil fail under our hands. That's what graft in education is. A favorite motto with me is, 'Thou shalt not permit any student to get discouraged.' What an awful thing it is, when you come to think of it, to allow any young person in our charge to lose heart in the highway of individual progress, when almost the only really helpful thing we *are* able to give is an uplift! Encouragement with a fable is better than discouragement with a fact."

"The true teacher, then, is all too rare," I commented.

"And why?" he demanded; and answering his own question, "because too many use the sacred profession of teaching as a

so-called stepping-stone to something higher! There is nothing higher. There may be something with more money in it. There may be something with more fame in it. But nothing *higher*. Martin Luther declared that if he were not a preacher he would be a teacher.

"I have never found my ideal in a politician or even a statesman, though that comes nearer it. Much less have I found my ideal in the money-maker. Nor have I been able to find it in the inventor, nor even in the man of letters. To me it has been alone in the teacher. I could have made money if I had the inclination, and plenty of it. A few years ago a man said to me, 'Why do you waste your time in the school room when you could be making heaps of money.' He was himself a maker of shekels. 'I'll let you have money, you can invest that in land, buy sheep, set your boys to work, and in a single year you may clear twenty-five thousand dollars.'

"Twenty-five thousand dollars! I said to myself—that's what my sons and I may make in a single year. That's pretty good! But what will the twenty-five thousand dollars in a single year make of them and me? That's the point."

He broke off suddenly here and gave me his idea of what manner of man everyone ought to be.

"My ideal of true manhood," he said, "has always been Joseph who was sold into Egypt. He must have been a fine specimen of the physical man to have attracted Potiphar's wife; that he was strong morally is evidenced from his resisting her charms; his intellectual superiority is proved by his ability to cope with so large a situation as confronted him when he was made ruler under Pharaoh; and his great spirituality is brought out in his religious life. A man who lacks physical manhood is weak; he who is deficient mentally is an imbecile; to lack spirituality or moral power is to be weak. It takes all four of these qualities to produce a genuine manhood—to give life in its fullest and richest sense. For me and my sons to divert our whole energy to the making of money, would be to deprive us of the power of truly living. And so I remained in the school room."

The mention of money reminded me of the small compensation teachers get, as a rule. And I mentioned the matter by way

of drawing out the President. I was somewhat startled by the result. It was like pressing an electric button unconsciously, and suddenly turning on a roomfull of light.

"Compensation!" he cried, turning on me with great warmth—"compensation! Measure the real compensation that a teacher gets with the apparent compensation that, say, successful business men receive, and what do you get?"

And here followed such a glorification of the teacher's calling as made most other pursuits appear mean and groveling by comparison.

"The farmer, as he watches the golden grain maturing, experiences a real joy in life. So I suppose does the man who sits behind the bank counter. The farmer in the fall reaps his harvest. And so does the banker. But what becomes of it all—grain and money, houses, clothing, whatnot? It lasts for a time and then perishes out of the sight of man. No matter how high the heap of money may be nor how full the barns—it is the same—there is an end of it all.

"Not so with the teacher's. His harvest is not only continuous, never-ending, but increases as the years and the centuries go on! Take my missionary class at the University, for example. Say that I inspire in them a desire to live the fuller, the richer, the higher life. They go out from me and live it. They teach their children to desire it and to live it, and they in turn inspire *their* children, and so on endlessly. Why, talk about harvest, this is the only harvest—there is no other. This will be Karl G. Maeser's harvest, his reward, to be surrounded by the thousands whose influence has uplifted them to what is really worth while—to what is enduring—in life. And it will be the harvest of every genuine teacher who has sought faithfully to uplift his fellow-men."

Time to Help Mother.

"It is time to organize a Mother's Protective Association among the boys and girls. Have less jolly times, and more rest for mother; for all around me I see motherless homes, where mother was killed by overwork and want of rest and recreation in the fresh air."—*C. E. Davis.*

From Salt Lake to the Grand Canyon.

BY D. D. RUST.

Fredonia, the nearest settlement to the north rim of the Grand Canyon, exhibited about as much commotion last June upon hearing the exhaust of an automobile as did the early inhabitants



Photo by D. D. Rust

CAMP AT BRIGHT ANGEL—ON THE NORTH RIM OF THE GRAND CANYON.

of the Hudson at the chug, chug of Fulton's Folly. And a month before there was about as much faith in the promise of such an opportunity as Bridger had in the production of corn in the Salt Lake valley. But such are the surprises wrought by the miracles of mechanical improvement and industrial advancement.

Since his visit to the Kaibah country with Senator Smoot and

others, in the autumn of 1902, Mr. Gordon Woolley continued to express and cherish a desire again to look into the marvelous Titan of chasms. To satisfy this longing, two motor cars

were steered down through the counties, rougher and wilder as you go, towards the Buckskin Mountains, that might as well be a thousand miles away.

It is not expected, nor wished, that the Grand Canyon will ever become as familiar to people of Salt Lake City as is Garfield Beach or Lagoon. The God of the wilderness will see to that. But space will shorten. The actual distance between the two places is four hundred and twenty-five miles. Ox teams went in twenty days; horses in two weeks; a combination of railroad, stage and pack outfit, six days; automobiles did it in four days, and may do it in two; Pullman cars may run it from sun to sun;—and the end is not yet.

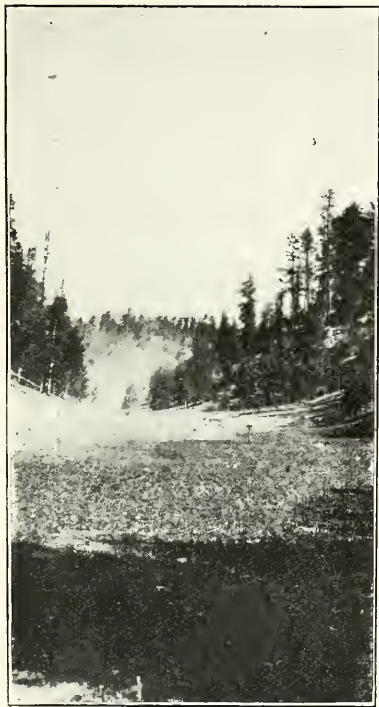


Photo by D. D. Rust.

The Forerunner of a Railroad to the Canyon.

There has been a call to the city. There is now a call to the wilderness. The temples, spires, turrets, monuments, domes,—all the forms of architecture of the mountains—are more inspiring than the works of man. Solitude is as necessary as society. The awful depths, the pinnacles of glory, and the gloomy shadows of the canyon, give the keenest impressions, and would be fitting for a sacred excursion.

With Mr. Woolley were his wife and four children Mr. David Affleck, Mrs. Woolley's sister, and "Sandy," the "chauf" —



Photo by D. D. Rust

WHERE A MAN FEELS HIS INSIGNIFICANCE.

all of Salt Lake City. They were joined at Kanab by E. D. Woolley and others.

The roads were discouraging enough. The people were worse than the roads. All along they were met with that old

"You'll never get there," both from those who knew and those who didn't know the requirements of automobiles. There were rocks and stumps and washouts; there were creeks to ford, and deserts of deep sand; there were narrow, crooked dugways that would puzzle Ben Hur. Yet they went and returned with slight need for repairs.

The cars deserve special mention. One was a big "Thomas," 60-horse, a type of the famous car that went around the world. The other was a pattern of the Vanderbilt cup-winner. They were pioneers—and they looked the part.

The racer took the lead through the forest, with Gordon Woolley at the wheel. "Uncle Dee" was by his side with his ax and pick, living up to his promise and prophesying to the people as he passed that this was forerunner to a railroad. But they kept on doubting.

The way they chased along through woods, across ravines, down the slopes to the very drop of the canyon wall,—it would have seemed a proper sequence if they had kept right on, amid air, till, like a bird, they withered from view, or landed safely on the opposite brink.

And this will be done. The most distinguished tour of the next decade will be across the canyon in an airship, a mile above the Colorado. Yet all around are men who squint their eyes and say, "You'll never do it."

Who can judge the significance of the automobile trip of a



Photo by D. D. Rust.

Mr. E. G. Woolley at the wheel and "Uncle Dee" with the ax.

little more than eight hundred miles? These two cars left their tracks in a strip of country that has been "a hiss and a by-word." They cannot be erased. They may serve as a stamp of growth. It is as impossible to forecast what may follow, as it is to tell the course of the roots of that quaint pine on a rocky peak. Pioneers have always builded better than they knew.

Kanab, Utah.

To Day.

(For the Improvement Era.)

Why are we wistfully shaking our heads,
And sighing for days that are o'er,
Speaking of joys that are long ago past
As if they could never be more?
If in our world things are going awry,
Nature has changed not, but men;
We are to blame for the sighs and the tears,
God is the same now as then.

Trouble is oft what we make for ourselves,
Sorrow a thing we create,
Hugging the burden we might cast aside,
Despairingly talking of Fate;
If we are men, let us live out the past,
Problems were made but to face,
The more we endure the greater the joy,
When we get to the end of the race.

"Onward!" the motto, not sighing for aye
For the shadowy age of gold,
Of that which shall be in a far-distant age,
Or that was in the good days of old:
Brothers, the time that is given us is now,
Our part in life's game we must play,
Be content, and remember for you and for me
The most glorious time is To Day.

HARRY A. JAMES.

The Carlyles and their House at Chelsea.

BY FLORENCE L. LANCASTER.

II.

Craigenputtock was a remote district where was a manor house adjacent to a farm, the property of Mrs. Carlyle's ancestors. Here the young couple began their domestic life on the slender resources Carlyle had managed to save from another German work, and here they dwelt for the next six years. These were the years of Carlyle's literary apprenticeship. At this period he wrote a *Life of Goethe*, and a *History of German Literature*—which was "cut up into articles," and, the financial side of things becoming critical, he "worked desperately at *Sartor Resartus*." It may be interesting also to record that during this epoch he wrote a novel "which had to be burned." Within these years, also, when he was between thirty and forty, he took his first lessons in Greek.

Meanwhile these years at the secluded manor are recorded by Mrs. Carlyle as the six most miserable years of her life. Much of her feelings may be gauged in and "between the lines" of the poem written at this time, a few verses of which are as follows:

TO A SWALLOW BUILDING UNDER OUR EAVES.

Thou, too, hast traveled, little, fluttering thing,
Hast seen the world, and now thy weary wing
 Thou too must rest.
But much, my little bird, couldst thou but tell,
I'd give to know why here thou lik'st so well
 To build thy nest.

Did fortune try thee? was thy little purse
Perchance run low, and thou afraid of worse
Felt here secure?
Ah, no! thou needst not gold, thou happy one!
Thou know'st it not. Of all God's creatures, man
Alone is poor.

What was it, then? some mystic turn of thought,
Caught under German eaves, and hither brought,
Marring thine eye
For the world's loveliness, till thou art grown
A sober thing that does but mope and moan
Not knowing why?

God speed thee, pretty bird; may thy small nest
With little ones in all good time be blest.
I love thee much;
For well thou managest that life of thine,
While I! oh, ask not what I do with mine!
Would I were such!

The above poem, with its tacit plaint, was enclosed in a letter to a man of affairs of the time, Francis Jeffries. As many of the essential conditions continued while the environment was more desirable, it may be well to consider them, as affecting the tenor of the life at the isolated manor, and of the subsequent years in London.

Literary composition meant to Carlyle "a solitary process of mental agony," so that it followed his wife had to be much alone. As, with their limited income, only one servant was kept, domestic details must have fallen upon her to perform to no slight extent. Carlyle, from his outside masculine standpoint, spoke of these duties as "the saving grace of her life." But there must have been many times when a woman of her capacities would feel it far otherwise. She was not of a character to look back with longing eyes on the trivial gayeties of "the Belle of Haddington." As Carlyle's wife she had the acquaintanceship of many distinguished people. But an active mental career of her own, perhaps, would have been the one thing to compensate her for the lack of another fulfilment. She was childless. Also, during their London life,

there was an unhappy misunderstanding through a Lady Ashburton, which lasted for years, until the latter's death. The well-known example of a somewhat petty exactingness on the one hand, and on the other the provocation of "the husband's friend," who had none of the strain of repetition or strife with details of the wife, but who could inspire his ready confidence.

Yet, with all these regrettable phases, Mrs. Carlyle was pre-eminently the companion of the man she had married. Soul-steeped in essentials, with his mind's constant absorption in exacting labor, together with some concealment on her part, he was often oblivious of causes of dissatisfaction and pain to her, which were apparent to others. When he did realize these, he atoned in word and in deed. Carlyle was not a man to have made pretense, or uttered empty speech, for any cause whatsoever. The words penned on his wife's death reveal a subtle appreciation, a recognition of her as helpmeet, and contain a note of inner understanding of causes for suffering that is something like contrition, most touching.

She was "the true and loving helpmeet" of her husband, and, knowing his greatness, if she aided his achievement by insuring daily peace and order, even in dusting, or darning his socks, I do not think she should have regarded her marriage as a failure. With this brief retrospect, let us take a stroll through the silent rooms.

THE DINING ROOM AND ROOM ADJOINING (WHICH WAS SOMETIMES CALLED THE BACK DINING ROOM).

One is impressed on first entering here with the sense of proportion, substantialness and orderly repose tintured with an undercurrent of melancholy, qualities which pervade the whole house. Two square-paneled rooms, divided by a partial wall and folding-doors, panels and doors painted drab. In each room is a marble mantelpiece and a grate with horizontal bars, the same as when an introspective eye gathered a moment's casual inspiration from the flames which glowed there. Carlyle used every room in the house at different times, except the bedrooms, as his study. In the foremost of these rooms a part of *The French Revolution*—the first work completed on the author's settlement in London—was

written. Afterwards, during the still earlier period of its history, Carlyle and his papers having disappeared to an upper apartment, it was used as the drawing room. Therein are certain relics of those times. The round, old-fashioned table, consisting, in fact, of two semi-circular ones clamped together, to be used separately if required. Beside it, certain horse-hair covered chairs of strong but elegant workmanship. These were exported from the home at Craigenputtock. Asked by inquisitive visitors, "Who made these chairs?" Carlyle was wont to reply, "In Cockneydom, nobody in our day: unexampled prosperity makes another kind." During its drawing room days, Edward Irving said to Mrs. Carlyle, on entering this room, "You are like Eve, and make a bit of paradise wherever you go." In part proof of this pretty compliment from her old admirer, is a bracket which Mrs. Carlyle made. It is a three-cornered bracket, with two shelves, painted chocolate, ornamented with Grecian figures cut out and pasted on, and varnished light oak, which merges with the hue of the paneling.

The inner apartment was used for a lengthy period as the dining-room, and a cozy dining-room it must have made, though somewhat small, when the clamped table was called into requisition for such a select gathering of friends as John Forster, Macready, Dickens and Thackeray, or was spread for the entertainment of Emerson, or that Harriet Martineau who wrote the fine poem "Onward!" and forwarded the success of Carlyle's lectures by canvassing for subscriptions.

But I must not omit to mention the two interesting pictures over the respective fire-grates. One shows the front room as it used to be in the drawing-room days, the two rooms covered with a gaily-patterned carpet, Mrs. Carlyle, seated, wears the matronly muslin cap and quaint "cross-over," of the period; a dog—a faithful friend whose remains are buried in the garden—gazes with mute intentness into her face. Carlyle, apparently just about to "say something," is comfortably attired in a plaid dressing-gown, and handles a churchwarden pipe.

The other picture—over the mantle of the back dining-room—is a portrait arresting in its pathos. It is fittingly placed in the room. Just before Mrs. Carlyle's sudden death, which happened while she was taking a drive in a brougham, the last of a

series of "irruptions" had occurred in fitting up this room as Carlyle's study, the garret he had occupied being found too cold for his declining years. A book-case, fitted into an alcove, was made after Carlyle's instructions, containing now various copies of his own works. It was in this room that his last literary labors were accomplished in the *Reminiscences*, with a neice to act as secretary. After that "writing had become impossible."

London, England.

[TO BE CONCLUDED IN NEXT NUMBER.]

Live For Love.

(*For the Improvement Era.*)

There are more kind words than ever spoken,
And more good deeds that could be done.
Some simple act or sweet, kind token,
Would cheer the heart of some sad one.
There's many a flower that could be given,
To buoy some heart in its mortal race;
But how oft we wait 'till the soul's in heaven,
And the body is cold in death's embrace.

Many a soul in despair has wasted
For want of friendship's helping hand;
And broken hearts to the dregs are tested,
Dying for love throughout our land.
Many the youth whose life of sin
Speaks the atmosphere of a faulty home.
No hearthstone love to his great within,
He seeks the great wide world to roam.

Then why not live for those who love us,
With noble deeds, kind words for all.
It would make earth as heaven above us
And save mankind from downward fall.
Let's give our flowers to those who're living,
And strew them freely on the road.
Such kindly acts are worth the giving,
To help mankind with life's great load.

O. F. URSENBACH.

Hebrew Idioms and Analogies in the Book of Mormon.

BY THOMAS W. BROOKBANK.

IV.

The following sacred names occur in the Book of Mormon and are made:

(Class No. 3.)

Almighty	Lord God Omnipotent
Almighty God	Lord Jesus Christ
Beloved	Lord of Hosts
Christ	Lord Omnipotent
Comforter	Maker
Creator	Mediator
Eternal Father	Messiah
Everlasting Father	Mighty God
Father	Mighty One
God	Most High
God of Israel	Most High God
King	Only Begotten
Holy One	Prince of Peace
Holy One of Israel	Redeemer
Holy Ghost	Savior
Holy Spirit	Shepherd
Holy Messiah	Son
Lamb	Son of God
Lamb of God	Son of Righteousness
Lord	Spirit
Lord God	Wonderful Counsellor
Lord God Almighty	

The next group includes words that, though common some-

times, or generally, have, for one reason or another, been made proper nouns in the Book of Mormon:

(Class No. 4.)

Bountiful	Great Spirit	Priesthood
Chief Judge	High Priest	Scriptures
Cherubim	Judge	Teacher
Desolation	New (Jerusalem)	Tower
Gentiles	Priest	Twelve
Governor		

Finally, a special list of names or parts of names, reserved for particular notice, is found in

(Class No. 5.)

Alpha	Christ	Omega	Tower
Anti	Jew	Red Sea	Twelve
Arch	Hebrew	New	Wonderful
Bible	Mary		

This last list shall be subdivided into (a) Those that are of Greek origin as, Alpha, Omega, Christ, Bible, Anti and Arch. (b) Those that are common translatable terms as New, Tower, Twelve, Wonderful, and Red Sea. (c) Gentile forms of certain proper names as Jew and Hebrew.

In Class No. 1 of the general list there are several names that are compounded with the Greek "Anti," which in one or two instances was changed to "Ante," perhaps through a typographical error, or it may be the result of the substitution of one vowel sound for another, thus causing a variation that seems to have been quite common among the ancient Jews, and which grew out of their system of writing only the consonants of words, as, for example, b-r-d, which, in English might stand for bard, beard, bird, board, broad, brad or bred. Now, the presence of these few Greek words in the Book of Mormon instead of discrediting its authenticity in any degree, serves only to confirm its claims as a true historical record. When the colony under Lehi left Jerusalem, Egypt, Babylon, Greece and Israel were all hoary with age, though Rome was still in her swaddling clothes. The Greeks had taken Troy 684 years, and Homer had lived two centuries at least

before the first line of the Book of Mormon history was written. Four hundred years before Lehi's departure from his native land the people of God had attained to world-wide fame by the building of their first magnificent temple under Solomon, and by the wisdom of their greatest king. The Jews and the Greeks were not very remote neighbors, and some traces of Greek in the Book of Mormon are to be expected. Indeed, if we found nothing whatever of that language, in that book, it would be hard to explain how it transpires that the learned founder of the Nephite people knew no Greek; knew nothing of a people with whom they doubtless had more or less literary and commercial intercourse.

Thus the occurrence of these Greek words in the Book of Mormon are perfectly consistent with what the record should disclose. In the Nephite name "Ziff," we find a Babylonian name copied outright, and this fact seems to link these two people also together at some time in neighborly association. In this connection it is worthy of remark that the Nephite name "Antionah" is apparently compounded from the Greek "Anti," the Egyptian name "On," and the Hebrew termination "Ah." "Antiparah," another Nephite name, easily separates into the Greek "Anti," and "Parah" of the land of the Jews. Anti-on-um is doubtless derived from a Greek, an Egyptian, and a Hebrew source. The names Christ, Bible, (and Mary may be included here) were all given to the Nephites by direct revelation; and the sacred use of the Greek Alpha and Omega was introduced among them by the Savior himself.

[TO BE CONTINUED.]

Flagstaff, Ariz.

The Dignity of Labor.

"We shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill in the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem."—*Up from Slavery.*

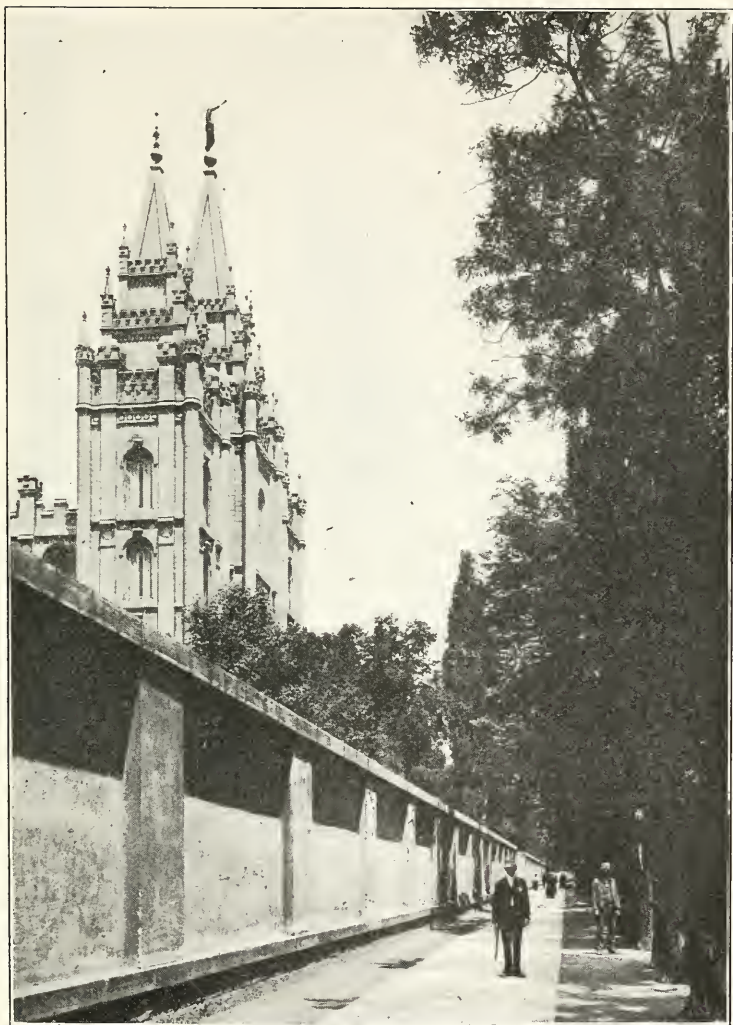


Photo by Shieler

THE TEMPLE IN THE MORNING SUN.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. . . . The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory."—Psalms.

Where Are We At?

BY JAMES X. ALLEN, M. D.

One feeling common to humanity is—Where are we at? The traveler by sea or land, ever has this recurring thought, Where are we at? On the ocean the questions are asked: How far are we from New York? When shall we reach Liverpool? Where, our port of destination?

The traveler by train constantly looks out of the window seeking an answer to the mind's query, Where are we at? Merchants and trades-people go to much expense, in clerks and record books, in order the better to find an answer to the questions: Where are we at? How do we stand? Are we making headway? How is it with us? And to settle all doubts, they take stock periodically, not only to ascertain what line of goods are most lucrative, but to find out who may be trusted, and what customers are unreliable. The wise merchant, having found out his past mistakes, will at once proceed to correct them. Not only merchants and corporations must keep tab as to where they are at, but farmers and professional men must know the why and the wherefore of their failures before they can correct mistakes and proceed onward to success.

Will not these same rules apply to the child of God who has started on the path of life, and whose objective is celestial glory? It seems that such was the opinion entertained by an old veteran in the ranks, the Apostle Paul, who advised his brethren and co-workers: "Examine yourselves, whether you be in the faith, prove your own selves." The sacred writer knew that to get off the "narrow way" was one of the easiest things in the world. He, therefore, pressed this matter home: "Prove yourselves whether

you be in the faith." He did not wish them to take chances; but to "make their calling and election sure." A writer in the Book of Mormon who, with the Apostle Paul, was equally solicitous for the welfare of the children of God, points them to an "iron rod,"—the law of God—and bids them cling to it as the only means of safety, knowing, as he did, that separated from said rod they would be in constant and imminent danger.

There has been of late much excitement about the north pole of our earth. I think I see a parallel in the searches for the pole and those who start out for the great reward promised to the faithful.

Many brave souls have made the attempt to reach that hitherto unknown point, the north pole, some have started in ships not fitted for the journey—not properly built; not properly officered. Captain Nansen, of Norway, after looking around and failing to find a vessel adapted to the voyage, consulted the marine architects and had a ship built for the occasion.

Captain Nansen, although he failed to find the object of his research, attained greater latitude than any previous explorer in search for the "no longitude." His name is not left without distinction. It is surrounded with a halo of dauntless energy. The boy Joseph Smith—being moved by the Divine Spirit to reach a place much talked about, but of which little, if anything, was known, the highest abode of the blest, started out to find a sure means of conveyance—one that was correctly built and properly officered by intelligent and properly authorized managers. The many churches which he examined proved unsatisfactory to his earnest mind, so he concluded to consult the Master-builder—the Supreme Architect of the universe. In his perplexity he concluded to take and put into effect the advice of the Apostle James: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not." He asked God to tell him which of the many churches professing to guide souls to divine glory was the right one to carry him safely across the stormy sea of life and adversity, and of human frailties, to the desired haven of rest. The Great Architect told him not to risk his soul with any of them; they were not properly built; the material used in their construction was not the best; they were not properly officered, and that

those which they did have were unlicensed—were without divine authority.

A new Church was organized, having God for its designer. The materials were selected by the designer; the proper officers were selected, licensed and divinely authorized to conduct the Church. They were enjoined to keep in constant touch with the Great Designer's office, so that, difficulties arising on the voyage, or doubts springing up as to what would be best to do under certain circumstances, they could communicate with the head office and be set at rights.

The Church was named after its Designer and Author—"The Church of Jesus Christ of Latter-day Saints;" officered according to God's plan, and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, etc. (Eph. 4: 11).

The voyagers in search of the pole have been in the habit of taking observations of the luminaries and stars every day when the sky was clear enough for them to do so. When the heavens were obscured for a time, and no observation was possible, the officers were on the alert to take advantage of the first bright star that should make its appearance, to enable them to ascertain their whereabouts,—where they were at. Had these duties been neglected they would have been like a rudderless ship without a compass, drifting none knew whither, in constant dread of shipwreck or other disaster.

How is it with us members of this Church? Do we each and all keep a log-book through which we can trace out each day's course in this trackless ocean of time? Do we each know just where we are at? Do we each know just how far we have advanced? Or are we in a rudderless boat drifting on an unknown sea without compass or sextant, toward we know not where?

You who are familiar with the life of Benjamin Franklin, the great American scientist, philosopher and statesman, will call to mind that he made himself a table of faults to be avoided. On the top of the sheet of paper he wrote down a dozen things to be avoided, and down one side of the page, the days of the month. At night, before retiring, he looked over his list of "don't's" and when he found a "don't" that he had violated, he at once put a

black mark in the square opposite the day and the "don't" that he had disregarded. In this way he was enabled to compare dates and to know exactly what progress he was making—to know where he was at. Benjamin Franklin was not only a great man, but he was a good man whose example could be followed to advantage by all of us. What advancement have I made in the divine life since I first saw the light? Am I constant in attendance at the gatherings of the Saints, as I was when I first felt the joy of saintly communion? Do I contribute as honestly and freely to the Lord's storehouse as I did at first? If not, why not? Have I as many or as great faults as I had years ago? Am I overcoming every known defect as it manifests itself from time to time? Am I as eager to warn my neighbor and show him what God has done for me, as when the blaze of gospel light and truth first illumined my soul? St. John 1: 40-43 tells how Andrew, a disciple of John the Baptist, after first hearing the Master, made haste to find his brother Simon and declare unto him the glad news: "We have found the Messiah." When we first saw the light of truth, was not the impulse within us—"I must hasten to show the glad tidings to my relatives?" Of course it was, and so it is with everyone who is "born again." Are we as eager today to bear our testimony to the truth as we were when the love of God first filled our hearts? And if not, why not?

I fear that many become disheartened—disgusted with themselves and their many shortcomings, and cease to pray, instead of examining themselves and finding out the cause of their backsliding, and avoiding the same pitfalls in future.

At the battle of the Wilderness, in the first day's conflict, the Southern army had the best of it. That night General Sherman thought that he could see where the Union army had made some mistakes, and that he could also see how those mistakes could be rectified. He donned his hat and proceeded to General Grant's tent in order to lay the matter before his commanding officer. Not finding Grant in his quarters, he proceeded to hunt him up. In time Sherman spied a lone figure leaning against a tree with a lighted cigar in his mouth. Sherman, knowing the habits of his superior, judged this lone figure to be Grant. Sherman approached with—"Good evening, General." "Good evening, General," was

Grant's reply. Sherman's next remark was, "We've been licked today." The answer was calm, but with much assurance, "Yes, but we'll lick them tomorrow."

The commanding general was neither excited or discouraged. He had calmly reviewed the day's maneuvers and had seen the mistakes which he had decided to avoid on the following day. General Sherman, noticing the confidence with which his superior officer spoke, concluded to keep his counsel to himself, and at once departed in silent confidence that the morrow would see the nation's braves "on top." And so it turned out. The point of the story is—never say die. God's love is greater than his anger. Let not our faults keep us from the feet of our Lord.

The prodigal son had sinned grievously, but he knew that the father's love was unbounded, and he was not disappointed. Brothers, holding the priesthood, let us each keep a log-book and jot down our bearings every day, that we may always know where we are at, lest we find ourselves without a rudder or chart, drifting among the danger rocks of apostasy, without hope.

Ogden, Utah.

Life's Jewels.

(For the Improvement Era.)

Give unto me no common gem!
My crown must be of worth;
gather for my diadem
The rarest pearls of earth.

One here, one there, but few in all,
Yet each with worth untold;
The gems I gather with a call
Are neither bought nor sold.

And though I leave this earthly sphere,
I'll clasp them to my heart;
Yea, leave all gold and silver here,
But we shall never part.

And what my crown? ere I forget:
'Tis happiness divine;
'Tis made of life, with jewels set,
Each gem a friend of mine.

Budapest, Hungary.

E. REMINGTON DAVENPORT.

The Crown of Individuality.*

BY WILLIAM GEORGE JORDAN.

V.—The Sculptured Figures of Society.

Over the great doorway of one of New York's sky-scraping office buildings three colossal sculptured figures are posed in crouching attitudes. With their great bowed heads, grimly tense features, and muscles strained like whip-cords they seem to hold on their broad shoulders the terrific weight of twenty or more stories of solid masonry. They are really only—pompous shams. Theirs is only a Herculean pose. Theirs is only the pretense of the strenuous—not its reality. They were put in after the building was completed; they could be removed without endangering the safety of the edifice in the slightest. They have no more real responsibility than a wandering fly, tarrying for a moment on the flag-pole on the roof.

There are thousand of such sculptured figures in the world of society today. They are men whose powers are evidenced in ounces, whose pretense is proclaimed in tons. They are those whose promises out-soar the eagles, whose performance is lower than the flight of the mud-lark. They are constantly posing physically, mentally, morally, socially, or spiritually. By juggling with excuses of their vanity and selfishness they may mislead themselves and others for a time, but usually—they deceive only themselves. They are most often like the village fool who thought he played the organ when he only--pumped the bellows.

* From *The Crown of Individuality*. Copyright, 1909, by Fleming H. Revell Company.

Certain fairly harmless sculptured figures have the pose of being "extremely busy." They constantly seek to raise themselves to a conspicuous ledge by the derrick of their own conceit. They seem to have so much to accomplish that you might infer that were each day two weeks long and three weeks wide, it would be absurdly inadequate for their diurnal duties. Their tasks are so "terrifically many" that, if you were optimistic enough to accept their statements as net, without asking for discount, you would realize that these tasks could never be accomplished by any individual—it would surely require a syndicate.

They belong to a class, who if they receive three letters a day, tell you that they are "just deluged with correspondence." Their social engagements are "positively tiresome" and as you listen to the list of their society friends your commercial instinct makes you picture what a splendid elite directory it would be were it only put into print. Their troubles with their servants seem so great that you wonder why they do not discharge nine or so of them and worry along with the remainder. They use a seventy horse-power vocabulary for a bicycle set of thoughts. They go around polishing their own halos.

Another of these sculptured figures poses as an intellectual Atlas holding up the whole firmament of thought—merely one world is too easy. His ignorance and his impudence ever collaborate with his iconoclasm. He demolishes literary reputation with the ease of a sharp-shooter hitting glass balls. He confides to you that Shakespeare is greatly overrated, Thackeray was only a cynic, Scott a garrulous old novelist, George Elliot a sawdust doll, Dickens a tedious reporter. All the world's greatest dramatists, novelists, poets, philosophers and thinkers, are one by one, inevitably bowled into—nothingness.

There is a sculptured figure who speaks as though pronouncing the last word of finality on science and higher thought. The problems that have baffled the sages for ages seem to him as luminant as an electric sign on a dark street. Though he has read, perhaps, partially through one volume of Spencer, Tyndall, Huxley, or Darwin, he erupts, like a pretensive Vesuvius of knowledge on—evolution. There are thick clouds of the smoke of mere words, and sputtering of confused light. Every weak spot in

theology is known to him and where he cannot find a puncture he makes one. He seems to believe he could handle all cannon-ball problems as lightly as though they were rubber-balls. Ignorance of many of these great questions is justifiable and natural to us who are not omniscient. It needs no apology, because one may be thinking honestly on other subjects nearer and dearer to one's life. The wrong and folly lie only in—the pose and the pretense.

There are other sculptured figures more sad to think of, more serious to contemplate, more blighting on the lives of others. They are those who peril the crown of their individuality by a moral or a religious pose—a combination of pharisaism, pride, policy and pretense. They may occupy high places but, like statues in cathedrals, despite the religious atmosphere and the environment in which they exist, they remain—only stone.

Religion to be worth aught must transform and sweeten and better lives or—it is only a self-deceiving formula. It must be a living impetus making them bear bravely their own burdens; it must broaden their shoulders to stand the strain of others' needs; it must make them active, verile, aggressive, inspiring powers in the world. Religion, to be really worth while, should, by their living, fill men's hearts with love, truth, right, justice, sweetness, honesty, faith, charity, trust and peace. These virtues can no more be kept hid from the world around them than can the blazing sun, riding royally in the zenith at noonday.

There are religious sculptured figures from sheer hypocrisy, consciously treading on their church rating—these may deceive the world without blindfolding their own eyes for a moment. There is a more subtle form where the individual himself does not realize that he is only an eye-servant or an ear-servant, that his is lip service only. He has no realization that he is not transforming what he believes is true into a dynamic moral force affecting his own life and the lives of others.

There are sculptured figures of friendship that may deceive us for a time. Discovery may take from us, for a long period, all that is best in us, shrivel our faith in humanity, and leave us lonely—until we bury the dead body of the friendship and learn to forget.

There are friendships upon the certainty of which we have

staked our life. We have felt that though the winds of adversity might blow bleakly about us, the ships of our highest hopes wreck at the moment we believed they were almost in their haven of return; the night of our great misfortune settle down on us without a star; the cup of sorrow, shame and suffering be close-pressed to our lips, yet despite all that might possibly come to us, there would ever be—this true friend by our side.

We may have shared his crust of trial and disappointment, heart-gladdened, in a way, and we were privileged thus to be of service to him. We may have listened untiringly to his endless repetition of the litany of some sorrow of his—soothing him, sweetly consoling, silently and sympathetically comforting—with no thought of self. We may have secretly left the deathbed of some great hope of our own, stifled our sobs bravely that he might not know, and sat down with serene patience to watch and nurse with him at the sick-bed of some grief of his or to help him towards the resurrection of some hope of his from the grave of his sorrow or his failure.

All that was ours, all the resources of our whole life were more truly his than ours because his need would stimulate us to higher effort in his behalf than we would make in our own. He may have protested undying gratitude, told us freely, over and over again, that no demand or need of ours would seem even a drop to the ever-flowing spring of his gratitude.

Then when the finger of time had moved from days to weeks, and to months, the angel of a great grief may have knocked at the door of our heart, and perforce we have to open and let the angel of sorrow come in. In the awful desolation and loneliness that numb our very soul we may turn around confident of meeting responsive eyes looking inspiration into ours; we involuntarily bend the ear to hear words of courage from the lips of the only one in all the world that could comfort or console. We reach out, by some subtle instinct, the hand of our pain, expecting it to be warmly covered, but instead we touch only—the cold, hard, chiseled outlines of a sculptured figure.

Then we realize the fulness of one of the most pathetic cries in all the world's history, when Christ in the garden of Gethsemane, in sublime hunger of heart, in divine protest of soul, broke in on the

slumber of Peter with the words: "Could ye not watch with me one hour?" We have faced a new tragedy of the soul—alone. The sculptured figure may never realize what he has done.

Real, honest effort, no matter how slight seem results, no matter how weak seem the progress, has no time for mere parade. Their high motives that inspire are: love, honor, truth, justice or those others that lead the ranks of their high purpose. The glowing realization that their work is serious inspires them. Their consecrated effort to rise to the heights of their highest nature—gives a royal importance that banishes trivialities.

True importance is always simple. The large duties, cares and responsibilities of those seeking to do great things give them natural dignity and ease. They have the simple grace of the burden-bearers of India, who carry heavy loads on their heads and, in the carrying learn how to carry them, erect—with fearless step. There is in them no trace of the—pose of the strenuous. Men of serious effort think too much of their work to think much of themselves. Their great interest, enthusiasm, and absorption in their world of fine accomplishments eclipse all littleness. They are living their life,—not playing a part. They are burning incense at the shrine of a great purpose—not to their own vanity. They ever have poise—not pose.

(The next article in this series "The Hungers of Life," will appear in the April number of the ERA.)

Greetings 1910.

From one who loves God and his brothers—all of them.

To the Improvement Era.

MAY each day of the new year unfold life's choicest gifts to everyone in your home circle. Cast out from Eden the cactus and the nettle and in their places cultivate the lily—purity, and the myrtle—friendship; and so make earth—heaven, and human life a delightful melody. May roses bloom by your cottage gate and may flowering vines ever cluster about its walls.

John P Meakin.

Joseph Smith's Doctrines Vindicated.

BY B. H. ROBERTS.

I.

Men the Avatars of God.*

Early in the month of August, I had the pleasure of addressing a congregation from the Tabernacle stand in Salt Lake City; and when the remarks I made on that occasion were published, those who had the publication in charge entitled them, "The Message of 'Mormonism.' " In part the remarks covered a review of a series of articles published in the *Cosmopolitan Magazine* during the early summer months, in which Mr. Harold Bolce gave the result of a two years' itinerary through the universities of the United States, pointing out the trend of religious and philosophical thought among the professors of these universities. On that occasion I called attention to the fact that the first great message that Joseph Smith delivered to the world: namely, that all the churches were wrong, and their creeds an abomination unto the Lord, received wonderful confirmation from the utterances of these professors quoted in the articles I name. That occasion in August did not warrant a complete or exhaustive review of these articles, nor did it afford the opportunity, for sheer lack of time, to indicate all the points at which modern educated thought sustained utterances of the great modern prophet. It is this theme which I desire to renew and discuss on the present occasion.

*The word avatar comes from the Sanskrit word *avatara*, and in Hindu mythology meant an incarnation; a manifestation of Deity.

The question which I now propose to take up will prove to you, I think, that it is useless for the world to decry some of the fundamental doctrines announced by the Prophet Joseph Smith, on the ground that they were the utterances of an uneducated, obscure and ignorant youth—since, I believe, I shall be able to show you that from some of the highest seats of learning in the land there comes pronounced confirmation of the things our prophet taught; and hence that his utterances on the doctrine to be considered were not born of ignorance, but of inspiration from God.

In the *Cosmopolitan* for July, 1909, in the editorial review of Mr. Bolce's article, is this utterance:

Many university teachers, while subscribing to doctrines akin to those of Christian Science, New Thought, and the Emanuel movement, are in favor of studying the forces of the spiritual world in a cold, scientific manner. Orthodox Christian dogma is regarded as at variance with its own principles and is interpreted in a new and revolutionary light. The professors' philosophy is purged of mysticism and blind faith. By moving their young students, they believe they will move the world, and so they are directing their energies to the scientific interpretation of those forces which are marvelously transforming our contemporary age.

Mr. Bolce himself, in further explanation of the attitude of many of the educators in the universities, represents Professor James C. Monaghan, recently of Notre Dame University, and formerly of the University of Wisconsin, as telling his classes, in regard to the adage that "there is room at the top," that there is no top, "that progress—particularly spiritual progress—is eternal." The Latter-day Saints will readily recognize that statement as in harmony with "Mormon" doctrine. Continuing, Mr. Bolce says:

Friends of the college philosophers insist that if there is a gulf between them and the people, it is because the masses have not yet crossed over into the life of progress and spiritual liberty. It is simply that the professors from the standpoint of their followers, are inviting mankind again into the fields to which the prophets beckoned the world centuries ago. The choice, it is declared, is either backward to the brute, or forward to the superman.

I think that the Latter-day Saints will also recognize in that a

note of "Mormonism"—because they believe that whatever man may be today, whatever his excellence may be—even the excellence of the most highly developed men—we believe that there are heights beyond those which he has now attained, to which it is possible for him to mount.

I merely wanted to read those two paragraphs for the purpose of presenting the attitude of the professors, in a general way, in regard to the creeds of men and the existing Christian Churches. I now call your attention to some few doctrines that our prophet taught in respect of man. Of course, you who are familiar with Christian teaching of three-quarters of a century ago, will recall the fact that it was quite customary to represent man as a quite inferior, insignificant, poor worm of the dust; and the phraseology applied to him was that he was a creature "conceived in sin and shapen in iniquity." Referring to these ideas as something engrafted upon Christianity, yet foreign to its genius, Professor G. H. Howison of the University of California, in his contribution to the book *Conceptions of God* (1902), and speaking of those who hold and taught such views, says:

Their monotonous theme was the inevitable greatness of the Supreme Being and the utter littleness of man. Their tradition lay like a pall upon the human spirit—nay, it lies upon it to this day, and it smothers now, as it smothered then, the voice that answers there to the call of Jesus." (p. 96.)

When the prophet proceeded with the deliverance of his message to the world, he departed from this view as to the essential baseness of the nature of man, and proceeded to proclaim him to be a son of God, not only through some means of adoption, but by the very nature of him. He proclaimed him to be an eternal intelligence as to his spirit, and that after the experience of the resurrection from the dead, he would be an immortal personage, a prince of heaven, an heir to all that God possesses, and a joint heir with Jesus Christ, capable of infinite progress and of amazing possibilities. On one occasion—to be more specific, in 1844—while discoursing upon the subject of man and his spirit, he propounded this quest on:

The mind of man, the immortal spirit—where did it come from?

All learned men and doctors of divinity say that God created it in the beginning, but it is not so. The very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world! for God has told me so. If you don't believe me, it will not make the truth without effect. . . . We say that God himself is a self-existent being. Who told you so? It is correct enough. but who told you that man did not exist in like manner, upon the same principle? God made a tabernacle and put man's spirit in it, and it became a living soul. . . . It does not say in the Hebrew that God created the spirit of man; it says God made man out of the earth and put in him Adam's spirit, and so became a living soul. The mind or the intelligence which man possesses is co-eternal with God himself. . . . God himself does not create himself. Intelligence is eternal, and exists upon a self-existent principle; it is a spirit from age to age, and there is no creation about it. The spirit of man is not a created being, it existed from eternity, and will exist to eternity.

Such was the prophet's teaching upon this subject. I might, however, supplement the above statement by quoting one of the revelations that also bears upon this theme. The Christian world are ready to accord to the Christ, the Son of God, an existence co-eternal with God; and indeed would consider it unorthodox to hold any other view than the co-eternity of the Son with the Father; and they quote in support of this view the very beautiful preface to John's gospel; namely, "In the beginning was the Word, and the Word was with God. The same was in the beginning with God. . . . In him was life, and the life was the light of men." And then later it is explained that this "Word" "became flesh and dwelt among us, and we beheld his glory; the glory as of the Only Begotten of the Father, full of grace and of truth."

All orthodox Christians believe that this passage establishes the co-eternity of the Christ with the Father. Now, that is a very great doctrine; but I desire to show you that, excellent as it is, the Lord in our dispensation has added another truth to that one by what is said in the revelation from which I now read. Jesus Christ is represented as speaking:

Verily, I say unto you, I was in the beginning with the Father, and am the first-born. [Now, mark you—addressing the several brethren

who were present when this revelation was received]—Ye were also in the beginning with the Father; that which is spirit, even the spirit of truth.

Meaning that part of man that is spirit, that intelligence, that thing within man that is conscious of its own existence, and of other existences; that has power to will and to direct and to do things, that thing within man that reasons and reflects and has memory, that being who, most emphatically, is you, yourself, and not the house, merely, in which you live; that, too, was in the beginning with the Father. And now the revelation broadens the truth beyond those to whom the Christ directly spoke at the time the revelation was given; for in a subsequent verse it says: "Man," undoubtedly meaning the race—

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

And every man whose spirit receiveth not the light is under condemnation,

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples.

That is bold doctrine. When our prophet came with this splendid message to the world, he was met with the cry of "Blasphemy, blasphemy!" Three-quarters of a century have now passed away since these utterances were first given to the world; and I want to show you what men in the highest seats of learning have to say with respect to principles that are either identical with these, or closely analogous with them, though, of course, the learned men whom I quote may not be aware even of the existence of these revealed truths given to the world by Joseph Smith. They are not, of course, consciously bearing any testimony to the doctrines announced by our prophet; but they are

bearing unconscious testimony to the truth; and I am glad to see the truth grow, whether by direct or indirect means. Sometimes I think that the indirect means that God is using for disseminating his truths are more potent and far-reaching, perhaps, than the direct means which we are seeking to use, and that God is using through his Church. But now to this record and what our learned men are saying on principles identical or analogous to these, Professor Howison, whom I before quoted, says:

Son of man, thou art the son of God. Rouse heart! put on the garments of thy majesty, and realize thy equal, thy free, thy immortal membership in the Eternal Order!" (*Conceptions of God*, p. 96.)

Professor Robert Kennedy Duncan, in the concluding pages of his *The New Knowledge*, (1905) says:

Still another conception of the new knowledge is that of the vast stores of inter-elemental energy of which we live but on the fringe—a store of energy so great that every breath we draw has within it sufficient power to drive the workshops of the world. Man will tap this energy some day, somehow. . . . But now that we know, or think we know, of this infinite treasure-house of inter-elemental energy lying latent for the hand of the future man to use, it is neither difficult nor fanatical to believe that beings who are now latent in our thoughts and hidden in our loins shall stand upon this earth as one stands upon a footstool, and shall laugh and reach out their hands amidst the stars. . . . "In the beginning God created," and in the midst of his creation he set down man with a little spark of the Godhead in him to make him to strive to know—and in the striving to grow and to progress to some great, worthy, unknown end in this world. He gave him hands to do, a will to drive, and senses to apprehend—just a working equipment; and so he has won his way, so far, out of the horrible conditions of pre-history.

I have been presenting to you the words of our prophet. Mr. Bolce represents the professors of our American universities, as saying:

The professors see in man, and in man alone, the consciousness and power destined to sway the affairs of the world. Professor Munsterberg insists that the world we will is the reality, and that the least creature of all mortals "has more dignity and value than even an Almighty God," as that being is popularly conceived. . . . It is declared by the

professors that if divine energy is divisible and man's spirit inferior to God's, the eternal future of the soul is unalluring. Christianity so teaches, they say, and is of all philosophies the most pessimistic. Forever in its scheme man is to be an underling. Not only that, but uncountable billions of souls—worms of the dust—are created doomed to perpetual despair; while a fortunate remnant's highest felicity is to gather around the throne of a superior and august God and chant his praises.

Then follows this contrast with the above view:

Opposed to this conception is the new psychology that teaches that the spirit of man is the highest conscious expression of the infinite, and that by invoking the powers—the divine forces—resident in the human, all that humanity desires may be accomplished.

Thus complete does the divinity of man's spirit appear to these philosophers. Continuing, these views are expressed:

The colleges in teaching this faith take ground with those who believe that in the emancipation and fruition of modern thought greater works than Christ did will be performed. It is, therefore, to rid the modern mind of this deadening effect of what they deem to be paralyzing superstitions that the professors attack orthodox dogmas.

Far from deriding the forces of the spirit, the colleges proclaim that the laws of divine energy are the most important study confronting modern man. The professors take their stand with Professor Slater of Chicago University whom I heard emphasize with marked sincerity that the "name of Jesus is not written but plowed into the history of the world." Yet in their determination to approach the God-idea as scientists, they consider themselves more reverent than the great body of church people who, they believe, are indulging in idolatrous prostration and ritual.

In still stronger confirmation of Joseph Smith's doctrine, in language more direct, is the following utterance from Professor Herrick, of Dennison University, who says:

Focused in the mind of man, therefore, are the dynamic forces of the universe. Beyond and above our most daring calculation is the potency of thought! And in the following allegorical words, the scientist explained how the mind of man, assuming and asserting its power may absorb the fire of creative energy. "The wood disappears in the grate, but the genial warmth pervades the room, invades our blood,

quickens our pulse, wakens vital action, and finally is wrought into the history of our life." If we keep in mind this picture of an element becoming transfused by natural processes into human life and happiness, it is not difficult to understand the scientific interpretation of prayer, of New Thought, of Christian Science, of the Emmanuel Movement, and similar forces marvelously transforming our contemporary age. As scientists, not as communicants at old altars, many scholars have allied themselves with the forces of spiritual health and healing.

And yet when the Prophet Joseph and the first elders of the Church taught that the world today was entitled to the enjoyment of the same "spiritual gifts," of forces that characterized the Church of Christ in the early Christian centuries, by which the sick were healed, the lame made to walk, and the power of prophecy and revelation enjoyed,—they were classed as presumptuous persons, and generally discredited; indeed one of the complaints against the Saints when settling in Jackson county, Missouri—1831-1833—was that

These pretended to communications and revelations direct from heaven, to heal the sick by the laying on of hands, and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old. . . . They openly blaspheme the most high God, and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak in unknown tongues, by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason.

This is from a document put into circulation by the Jackson county anti-"Mormon" mob, in the summer of 1833—(*Evening and Morning Star* for December, 1833). But now we find, according to Mr. Bolce's representation, professors in universities asserting their faith in the possibility of this spiritual force operating at present among the children of men, and, incidentally, our author remarks, "These men are not dreamers; they are of solid mental mould."

As a result of man awakening to the consciousness of these indwelling forces, our author says:

"Human society, for the first time in history, is coming to itself," says Professor Edmund J. James, "and is becoming conscious of definite ends and purposes toward which it is striving; of the possibility of set-

ting up certain ideals toward which it can ever struggle." And now that man has discovered that there resides in his nature a spirit of energy that is divine, the colleges say, and that he can summon it to work his will, the potency and future operation of this psychic force no man can compute. Science having found a way through psychology to God, the opportunities for the race, through invoking in the human consciousness the brooding spirit that fills all space, are absolutely infinite. Science, therefore, is demonstrating along new lines, or at least is claiming to demonstrate, that man is God made manifest.

More than seventy-five years before this utterance of the scientist, however, there went ringing down the corridors of time these words of our prophet:

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples!

Continuing, Mr. Bolce concludes his article on this theme in the following terms:

And modern philosophy, as set forth in American universities, holds this incarnation not as a fanciful and merely beautiful ideal, but as a working and understandable principle in the soul of humanity. The professors, therefore, who are digging what they believe to be graves for dead dogmas, stand as exponents of the teaching that man is the embodiment and conscious expression of the force that guides all life and holds all matter in its course. Man has begun the cycle of that triumphal daring prophesied by ancient seers, and which appealed so potently to the imagination of Poe. Not merely in religious rhetoric but in reality, the schoolmen say, is man the avatar of God.

That is to say, man is the incarnation of God, the incarnation of a divine spirit; his spirit is one with the Infinite Spirit, even the spirit and essence of God. Let no one hereafter say, when viewing the teachings of Joseph Smith in reference to the divinity of man's spirit, that his doctrines are merely the utterance of an ignorant, unlettered man, since the doctrines he taught three-quarters of a century ago, now receive this splendid, though unconscious vindication, through the utterances of the most learned men of our country and age.

[TO BE CONCLUDED.]

The Library-Gymnasium.

Elements of Success in the Work.

BY HOWARD R. DRIGGS, SECRETARY UTAH COMMISSION.

The Library-Gymnasium Commission is constantly receiving letters of inquiry—and many of them come from M. I. A. workers—to this effect: *What can we do best to establish the library-gymnasium in our community?* We wish we had a satisfactory patent answer to this frequent question. But we frankly admit we have not. The question, however, is a worthy one, and it deserves careful attention. What we can do is to offer some more or less practical suggestions to the earnest workers in this great cause. And that is the purpose of this article.

The first thing necessary, it seems to us, is to *create the proper spirit for a library-gymnasium*. This is a work that devolves upon the schools, the M. I. A. and other organizations. They already have done much and could do far more to foster it, by stimulating the young people to athletic and literary activities. A live basket-ball team, or base-ball nine, a skating or swimming contest, occasionally a track meet, or other wholesome sports, all will do a great deal to rouse the youth from sluggish ways and put such red blood in their systems as will one day make them disgusted with loafing and saloon habits.

An enthusiasm for literary activities, too, can be greatly cultivated by the organization of reading circles, debating teams, lecture courses, historical societies, nature study clubs, farmer's winter schools, and other like activities. Such an organization as the M. I. A. is, and should be, a live power in bringing about such uplifting pastimes.

One idea that we must rid our minds of is: that big, expensively equipped buildings are the first requisite in the movement. The most costly building might be erected and furnished, and yet fail of its great purpose, if there were no spirit to patronize it among the people. Buildings will come fast enough if the need for them is made strong enough. Better a simple room or two with a few choice books, and a chance for wholesome games, with a spirit that demands good things to read and clean sports to play at, than the most expensive library-gymnasium without such a spirit as will fill it with life and culture.

The great aim of this great cause, after all, is not so much to plant a lot of big buildings over the state, as it is to give men and women better ways of spending their leisure hours than wasting them in street and kitchen gossip over the penny affairs of the neighborhood, the water question, some saloon brawl or village scandal. The great purpose of this cause is to fill the minds of the people with something better to talk about, to fill them with a love for cleaner, higher-minded pastimes.

The library idea stands for more wholesome mental recreation. The gymnasium means more manly games and sports. The institution, in a word, is not merely a basket-ball room and a book-house: it is a new center of culture for the community, the great purpose of which is to lead in, and to provide for, all kinds of choice recreation for body and mind.

Not all our communities are ready to support a first-class, up-to-date library-gymnasium. There are, perhaps, half a hundred cities in the state that are able, it would seem, to have a live library and some features of the gymnasium, as a basket-ball room, swimming pool, skating pond, etc. And these cities should be stirred to bring about such advantages.

There are many other smaller towns where some library-gymnasium advantages might be offered to the people, especially if the city officers and school trustees would co-operate to keep open rooms of an evening and during a part of the day. There is no good reason, indeed, why every city, town, and hamlet cannot at least have enough good books to read. The school law provides that the trustees shall spend fifteen cents per capita for all children of school age, annually, to purchase libraries. They may

spend more, and they may also open this school library to the public. It would certainly seem, therefore, that our school boards have an excellent chance to cultivate good book habits among the people.

The library side of our problem has been worked out in many other states; and it is found that the three prime essentials of success, in maintaining a library and reading room, are:

1. *Permanency.*
2. *A Live Librarian.*
3. *The Right Books.*

Let us discuss them in order:

1. *Permanency.* The library must be run on a business basis; must be open regularly, rain or shine, during such hours as best meet the needs of the people. It, therefore, cannot depend on charity; it must be provided by a regular fund, and the best way to provide this fund is through a city tax, or if the city is not ready to assume the burden, the school board can carry it, and must carry it, of course, if it be carried, in the smaller districts where there is no town.

Let us say right here that the M. I. A. and other like organizations can do much to foster the library spirit in their communities, but it is too much to expect them to carry for a whole community more than a just share of the burden of the public library. The public library, like the public school, should be carried by the whole people; and every organization or private citizen can then have the full benefits of the institution without feeling its burden. The M. I. A. and other associations can do much to help the library, not only by cultivating the reading habit; but, if they so desire, by donating such books as they would have their members read. Any library would be glad to get such books to enrich its collection and bring readers to its rooms.

2. *A Live Librarian.* This is a work that demands skill and tact as well as common sense and a good heart. The success of any library depends almost wholly upon the librarian. We need not hope ever to get splendid results, therefore, if we run a library by employing some "charity" person—some one who has no better qualifications than mere goodness and need of the position. Neither can any library succeed for long if it must depend on voluntary service—this willing person one week, another next, and so on. It is for this reason largely that many reading rooms have

gone to the wall, despite well-meant and generous efforts on the part of most deserving people who have—bless them for it—carried the burden till they could carry it no longer. Let us recognize now that we must employ a live librarian—one who loves books, who will work, will keep pace with the times, and one who can cultivate in boys and girls a discriminating love of good books.

3. *The Right Books.* This is the third great essential of library success, and a most important one. If we want to bring about good reading habits among young or old, we must offer them books first of all—that *they will read*, and second, that *will do some good when they are read*. The book shower method of supplying a library, is a proved failure. We need not expect to get many choice books by gleaning from the homes. People have very few books to give away; and not many can afford to give their best. It is wrong to try to rob the homes to make a public library. It may be, of course, that some homes have a choice book or set of books which is of use no longer in the home, that would do good in a library; if the owner desires to give it, all right. But to make a library dependent for its reading material on such book collections, is to kill its influence at the very outset.

A few really choice books that have been proved successful is the collection to start out with. Get a cash donation. Spend it under wise direction. If you need expert help, ask the library commission, and it will be freely, cheerfully given. Then add a few good books every month or oftener. Keep the library fresh and growing. Let people know by bulletins and notices in the local paper when new books arrive—and the readers will come to you faster than they can be supplied. Live libraries managed by live librarians, and kept open, sun or shower, during the hours when people can best visit them, will certainly succeed.

And now a word as to the gymnasium side of the question. This part of the work we know is a more perplexing problem. It has not been worked out as fully as has the library. Yet it has been made, by such organizations as the Y. M. C. A. and the schools, to succeed splendidly.

Think of the gymnasium not merely as a basket-ball room, or a drill-hall. It should be a home for the boys—or athletic head-

quarters. Rest rooms, supplied with books, magazines, stereoscopic pictures, and wholesome, quiet games, should be among its attractions. The gymnasium should also give opportunity for meeting of athletic committees, teams, etc. It may and should provide basket ball rooms, equipped with gymnastic apparatus; and there should, if possible, be provided shower and plunge baths. There might be a bowling alley and such other attractive games as can be managed well and kept wholesome.

If such a house is provided and is placed under the wise direction of a real boy-leader—one who has sense as well as life—one whom the boys respect and follow with instinctive trust, then it will succeed. It can hardly fail. And we can develop such directors if we try.

All these things cannot, of course, be had at once, but a lead toward them can be made, and should be made as soon as the time is ripe. Let your community get together. Do not attempt to split up and run things in any "one-horse" fashion. Here is one thing on which all creeds and parties, all business and social interests can unite. Get together. Decide according to local conditions the best plan to pursue, and follow it. If the school is best prepared to take the lead, all right, if the town government is able and most ready to go ahead, then let the town take the burden. If there are strong, live organizations that can best bring about the results we seek, then give them the right of way and get in behind to push for them.

If by co-operation of all the forces the result can be brought about, let the forces be joined. It is a cause that belongs to all—the saving of our youth—the redeeming of the desert wastes of humanity—the providing of better, more wholesome pleasures for all.

University of Utah.

The Thing Worth While.

"The longer I live and the more experience I have of the world, the more I am convinced that, after all, the one thing that is most worth living for—and dying for, if need be—is the opportunity of making some one else more happy and more useful."—*Up from Slavery*, Booker T. Washington.

Hospitality to Missionaries.

BY ANDREW JENSON, PRESIDENT OF THE SCANDINAVIAN MISSION.

The Scandinavian people, from times immemorial, have sustained a very high reputation for hospitality to strangers, a trait of char-



Andrew Jenson, President of the Scandinavian Mission.

acter undoubtedly inherited from their Israelitish forefathers; for it is a well established fact that the inhabitants of the land of Canaan were especially hospitable to the strangers within their gates in ancient days. The elders who labored in the Scandinavian mission at an early day could travel almost without purse or scrip (like the disciples of Christ in Palestine), among the peasantry of the country. This has been modified somewhat of late years, owing, perhaps, to the fact that so many American, English and German tourists

have traveled so extensively in these lands, and spoiled the people in these respects by their extreme liberality in offering payment for every service. Especially is this true on the western coast of Norway. And yet, our elders are even now treated with much kindness and hospitality. The accompanying picture shows a group of elders (six in number) being entertained by a family of Saints in Aalborg, Denmark. At the head of the table sit the host and hostess. Standing by them is their pretty little daughter who is waiting at the table. The three brethren at the left are Elders James A. Johnsen. Isaac A. Jensen and Andrew Jenson. On the

opposite side of the table are Elders Hans Mikkelsen, Charles H. Sorensen and James Jensen. The host, Brother Madsen, is a new convert, who for years before he joined the Church was kind and hospitable to the missionaries. When elders are far away from their wives, children, fathers, mothers, brothers and sisters, and other true and devoted friends, in the dear land of the West where the Saints of God dwell, they fully appreciate any kindness and hospitality extended to them. For, as a rule, their friends are few, and their enemies many.



A party of six Elders entertained at lunch by a family of Saints in the City of Aalborg, Denmark.

In many places in these northern countries we have a class of middle-aged and elderly sisters whom we affectionately call "missionary mothers." They exercise good will and charity towards the missionary, assist him in many little ways, thus making it easier for him to stand the temporary loss of friends at home. The elder therefore feels from the bottom of his heart to say, "God bless our missionary mothers."

Copenhagen, Denmark.

Missions of Australia and Pacific Islands.

BY DR. SEYMOUR B. YOUNG, PRESIDENT OF THE FIRST COUNCIL OF SEVENTY.

The mission to Australia was opened in 1849, when President Brigham Young sent Elders Alva Hanks and Augustus Farnum, as advance messengers from Salt Lake valley, to that distant field of labor. Elder Hanks lost his life on the return voyage, but Elder Farnum returned safely home, after a lengthy mission in that far distant land. In the year about 1875, Isaac Groo, John M. Young and several others were sent as missionaries to Australia, to carry the gospel message. They were not, however, as successful in making converts and establishing branches of the Church as the missionaries have been since that day.

Australia is the largest island in the world, and is properly named the "Island Continent." It measures 2,500 miles in length, from east to west, and 1,950 miles in breadth, and contains an area of three million square miles, nearly as large as the United States of America, leaving out Alaska. It is surrounded, on the west, by the Indian ocean, on the east by the South Pacific sea, on the north, and separating it from New Guinea, by the Torez strait, eighty miles wide, and on the south by the Bass strait, one hundred and forty miles in width, dividing it from Tasmania.

The island of Tasmania, formerly known as Van Diemen's Land, though discovered at an earlier date, was more thoroughly explored by Tasma, a celebrated navigator, in 1861.

Owing to the position of these islands, being situated at the antipodes of the civilized world, the region has longer been the *terra incognita* or *Ultima Thule* than any other part of the western world.

New Zealand, another large island, lies twelve hundred miles east of the southeast coast of Australia, while the islands of Samoa are situated eighteen hundred miles east of Australia.

This portion of our globe, known as *Australasia*, and comprising the island continent of New Guinea, Australia, Tasmania and New Zealand, is set, as its name implies, south of Asia. In its archipelago are New Britain, Solomon Islands, New Hebrides, Loyalty Islands, and New Caledonia.

Australia was known as New Holland for many years after its discovery by the Dutch, in 1605. On the island of Australia proper, we have the following subdivisions or states: North Australia, including the Tropic of Capricorn; and western Australia, with its capital city of Perth; South Australia, with the city of Adelaide as its capital; and eastern Australia, or New South Wales, with Victoria as its capital city; Southeastern Australia with Melbourne as its capital; and just north of New South Wales lies Queensland, with Brisbane as its capital city. These great cities of Australia, above named, with those of Tasmania and New Zealand, form the greater portion of our extreme Southern Pacific Mission, and are our missionary headquarters of the Australian and New Zealand missions. Looking from the southeast coast of Australia directly south 140 miles across the Bass Strait we see Tasmania. Its capital city is Hobart. Then southeast 1,200 miles onto New Zealand, capital city, Auckland, and east 1,800 miles to Samoa; and in all these four great groups of islands, in their capital cities, we have missionary headquarters. Then further west we have the Society Islands, with missionary headquarters at Tahiti; and the Hawaiian or Sandwich Islands northeast from Tahiti.

Australia was successfully explored from south to north by a Mr. Stuart, making his third venturesome journey of discovery, starting from Adelaide in 1865 and crossing the Island of Australia to the Indian ocean. Since that time the electric telegraph line from Adelaide to Melbourne, Sidney, and other Australian cities, has been established along this route marked by Mr. Stuart.

The greater cities of Australia and Tasmania, with the exception of Adelaide, were founded by the convicts that were shipped

from Great Britain, beginning in 1803; and continuing without interruption until 1836, consisting of political and poaching convict prisoners, and these island cities became the Botany Bay for convict colonies from 1803 to 1865, when great Britain ceased altogether sending convicts and criminals to Australia and Tasmania, as a better class of people were settling up these two great countries, and the descendants of the original citizens were found to be good, reliable citizens.

The Society and Sandwich Islands were discovered by Captain Cook, and explored by him toward the close of the eighteenth century.

We have a missionary headquarters at Sidney, with C. A. Orme as president, and forty-four missionaries; another one at Auckland, New Zealand, with George Bowles, president, and fifty-three missionaries; another at Apia, Samoa, with William A. Moody president, and nineteen missionaries; also missionary headquarters at Tahiti, Society Islands, with William A. Seegmiller, president, and twelve missionaries; also on the Hawaiian Islands, with Samuel E. Woolley, president, with twenty-four missionary elders, four lady missionaries, and two native missionaries. This mission has a large sugar plantation, making it self-sustaining. The sugar plantation, as well as the missionaries are under the direction and charge of President Woolley.

On Van Diemen's Land, or the Island of Tasmania, a penal colony was established as early as 1803. The intention of Great Britain was to colonize the more dangerous political prisoners of her realm, more especially the Irish rebels of 1798, upon this island. For almost a quarter of a century it was known as a convict settlement under the immediate control of the Governor of New South Wales. In 1810 the population of this island numbered only 1,300 souls. Bush ranging was rife, and there was no guarantee of safety for life or property. In 1825 Van Diemen's land had reached a population of 8,000, was separated from New South Wales, and made a separate colony under the governorship of Sir George Arthur, who continued to control until 1836. He was an autocrat and a very strict disciplinarian, at times, maybe too severe, but his discipline seemed necessary to control the convicts, and to protect the colony and prepare it for the near future when the good among the convicts should be permitted to dom-

inate. This brought about an uplift of the general situation, and opened the way for a cessation of convict transportation to that colony, which was practically realized in 1837. During these years of expansion and trial there was almost a constant war waged against the natives. This was called the Black War. An attempt was made by the white people to establish a cordon across the island and hem in the natives, but peaceful measures prevailed with them, and by a treaty the natives were finally relegated to Flinders' Island.

Sir John Franklin, of arctic exploration fame, succeeded Sir George Arthur as governor, and the emigration of free people was encouraged. Thus for years the struggle continued against convict transportation. At length a league was formed by the other colonies, and in 1850 the iniquitous system that England had established of transporting convicts to Van Diemen's land ceased, and in order to efface the stigma attached to the island because of the terrible cruelties inflicted upon the convicts of earlier years of this penal settlement, the name was changed from Van Diemen's land to Tasmania, in honor of the great explorer Tasman.

The wonder is that these penal stations were not broken up long before the mandate was made for their abolishment. The settlement of South Australia was, however, an exception to the convict rule. Here no penal colony was established, but a number of London gentlemen secured a grant of a large tract of land from the government of Great Britain. Permission to enlist volunteers from the well-to-do classes of Great Britain to purchase this land in small farms for about twelve shillings per acre was obtained, and the money thus secured from the sale of this land, was used in paying the passage of these volunteers, consisting of laboring men and women, to this new colony. These immigrants were not only paid liberal wages for cultivating the land, but were allowed to purchase a few acres so that very early in its history the tillers of the soil became the owners thereof, and a measure was introduced into Parliament by the originators of the colony (and this measure soon became a law), that no poacher or political offender or person convicted of any misdemeanor or crime should be sent there. Hence the capital city, named Adelaide, became from the first a prosperous city, and was settled by a superior

class to those who had settled Sidney or Brisbane or Melbourne or any part of Tasmania.

It mattered little in early times in what part of the island of Van Diemen these convicts were located. There was no difference in the punishments and cruelties inflicted upon them, and it would be a stretch of the imagination to suppose that greater cruelties were ever perpetrated in Siberia. Weighted down with heavy chains, which made walking almost impossible, the convict was made to toil in the woods near by his prison from day to day and from month to month. If he complained of illness, he was accused of malignering, and his complaint only increased the brutality of his jailer, until worn out with lashings and solitary confinement and starvation, he sunk down and died, hailing death as a welcome relief from his cruel master. Flogging was given with a cat-of-nine tails, a cruel whip with nine leather thongs attached to a stock, each thong tipped with metal, so that when applied to the naked and bent back, small pieces of flesh would be gouged out of the poor sufferer's body at every blow from these cruel lashes. Then as a sequel to the lashing, solitary confinement without food was added to the poor sufferer's misery, and if he survived these measures, in many instances he only waited an opportunity to pounce upon his jailer and strangle him to death, knowing for this he would be immediately executed by hanging, but preferring this ignominious death, to his life of torture. The motto of the convicts became "Anywhere, anywhere, to get out of the world." It must also be remembered that these convicts were not all criminals, but in many cases political offenders, and in others, men who were sent for life to these penal colonies because they had stolen a rabbit from the forest or game preserves of some English baron, in many cases hunger prompting them to make the theft.

"It is with shame," says a well-known writer, "one has to admit that such cruelties were not only possible under the convict system, but that for so many years the people of Great Britain were the instigators of convict colonies, which made it possible for their agents, appointed as jailers over these unfortunate people, with a few honorable exceptions—to torture and kill them according to their own depraved dispositions—so that Australia and Van Diemen's land, with their penal colonies, became the dread and scourge of the British nation."

Salvation Universal.

BY JOSEPH F. SMITH, JR., ASSISTANT CHURCH HISTORIAN.

V.

How great is the responsibility of the Latter-day Saints! No wonder the theme occupied the prophet's mind so constantly, just before his death, for upon the Saints devolves the labor of this universal redemption! Is not this the greatest, most glorious duty in the world? How terrible would be the consequences should we fail! The earth would be smitten with a curse, and utterly wasted. The work of all the dispensations would be lost, the dead as well as the living would be denied salvation. Anarchy, confusion, even chaos, would reign supreme: for this salvation must come by our endeavors, and we cannot fail. Individuals may fail to do their part, and be rejected for their failure, but the work of the Lord shall go on and increase from day to day, until redemption of the dead shall be accomplished.

If all the righteous blood from the days of Abel to the days of Zecharias, was required of the Jews in the days of Christ, because they neglected to do their duty in this regard, is it unreasonable to suppose that the blood of all the righteous from the beginning to the present day will be required of this generation? For our privileges are not only as great, but greater than those of the Jews in the meridian of time. Therefore it behooves each one of us to rid our garments of the blood of this generation by performing all our duties required in the gospel.

If this work must be performed for the dead from the beginning to the end of time, how is it to be done? It is an exceptional case when a family record can be traced beyond the fif-

teenth century with any degree of accuracy, and most all of those that can, merely give the name of the father and first-born son, or the name of the one inheriting the estate. In extent of time three or four hundred years is but a moment. What, then, are we to do for the great multitudes of our kindred who antedate the fifteenth or sixteenth centuries, whose records were never kept, and consequently we cannot obtain? Will the Lord hold us accountable for these dead, and punish us for not doing their work, when we are powerless to act? Not in the least. The Lord requires of us that we do all we can, no more than that. He will assist us if we will try, and the way will be opened before us, as has been the case in innumerable instances, so that we can accomplish a great deal more than we at first think we can. There is enough that we can do for the dead, from the records which can be obtained today, to fill a hundred temples daily, and then we would not be through, at the rate we are working, before Christ will come to reign.

We are expected to save as many as we possibly can with the knowledge we possess, and when the Redeemer comes to reign on earth, there will be a closer communication between the mortal and the resurrected Saints who will work hand in hand in the redemption of the dead. Those who have passed beyond will then be in a position to furnish to their mortal kin all necessary names for temple work: and thus the labor for their salvation will be facilitated and more accurately done than it possibly can be done today.

Even now hundreds of thousands of records have been prepared, the names of many millions of souls have been published and are accessible to the members of the Church. Each year new genealogical records are being prepared in vast numbers more rapidly than we can do the work. And the Saints, with all their diligence, are not doing all that could be done. Comparatively, we are few in numbers, and the capacity of our four temples, limited, but we should increase the work by increasing the number of workers. When the present temples will not accomodate all who desire to attend, the Lord will require that other temples be erected.

There are in the Church today over forty-one thousand, seven hundred men holding the Melchizedek Priesthood, and every faithful

elder has access to the temples. Suppose that each of the forty-one thousand, seven hundred elders should go to one of the temples one day each month—and where they cannot go, they might send and have the work done for them—what would be the result? The work would be done for five hundred thousand each year. If an equal number of sisters would do the same, there would be one million souls endowed every year. If we spent one day each month in the temples saving our dead, just twelve days out of the three hundred and sixty-five of the year, brethren and sisters, would any of us be doing more than our share? Could we even feel that we were doing our full duty, when the responsibility given us is so great, and “the Saints have not too much time to save and redeem their dead and gather together their living relatives, that they may be saved also before the earth will be smitten, and the consummation decreed falls upon the world? Suppose we did all this each year, in the course of a century we would have endowed one hundred million souls, which is about the present population of the United States, and a very small part of the work for those whose records we may now obtain. In the library of the Genealogical Society of Utah—which society was organized in 1894 as an aid to the Saints who desire to do temple work—situated in the Historian’s office, Salt Lake City, we have on file hundreds of records, containing millions of names that have been collected from the parish registers and other records both in the United States and Europe. These are accessible, and many are obtaining from them the names of their dead and performing in the temples the work that will merit them a place in the kingdom of God.

Again, suppose each one of us should fill out one baptismal blank of twenty names, and send it to the temple every month, it would mean that over twenty million, sixteen thousand baptisms would be performed each twelve months. Suppose we sent such a list but twice a year, we would then baptize three million, three hundred and thirty-six thousand souls each year. Is this more than we ought to do? Is it more than we are capable of doing? It certainly is a great deal more than we are doing; and, too, there are many individuals who are baptizing more than twenty every month. If a few can do it, why can not all? The fact is, this question has

not appealed to many of us, we have been so busy in other pursuits, principally in the accumulation of worldly goods that we cannot carry with us, that we have had no time or inclination to do the work for our dead. If one hundredth part of the energy expended by the members of the Church in other ways were directed in the channel of temple work where it properly belongs, we could accomplish a great deal more work than we are now doing for the salvation of the dead.

But one will say: "I have done the work for all my ancestors of whom I have any knowledge. My genealogy can only be traced to my great grandfather, beyond that all is dark. How can I be baptized each year for twenty, forty, sixty, or more of my dead when we haven't their records?" To such a person I reply: If you have done the work for all your known dead, and your record cannot be traced but one or two generations, you still have the privilege of assisting your neighbor who lacks sufficient help and therefore cannot do the work for all his dead. Assist him and assist the temples with your financial as well as your moral support, and the way may be opened before you that you can obtain more knowledge of your own dead.

There is one thing of importance, however, we must keep in mind. No person has a right to select names promiscuously of any family, and go to the temple to perform the work for them. This cannot be tolerated, for it would lead to confusion and duplication of work. Let each family do the work for their own dead kindred, as they may have the right, and if they do work for others, it must be at the instance and with the consent of the living relatives who are immediately concerned. A few individuals have desired to do the work for men of renown, generals, presidents, magistrates, and others who have risen to prominent stations in the world. One object they apparently have in view is that they may say they have done the work for such and such persons. But there is an order in this work, as in all things pertaining to the gospel, and in no case should work be done in this manner, unless the circumstances are such that proper sanction of the temple authorities can be given.

We are also troubled at times by what are known as "link-men," individuals in the world who manufacture names so that

they can complete unbroken a family line. This is done for the purpose of making money, and is, of course, knavery of the worst kind. Those who are guilty of this trickery do not understand salvation for the dead, and may not fully realize the wickedness of such a course.

Latter-day Saints should be accurate in their recording, and not depend entirely on the temple records for a history of their work. Temple record books are prepared for the use of the Saints so that each family may keep their own record of their dead. This should be done that the record may be handed down from generation to generation. Remember it is out of the records that the dead are to be judged. We should be orderly in all things, and strive to get the spirit of the work, live our religion and work out our own salvation by assisting in the salvation of our dead, for we without them cannot be made perfect.

In the words of the prophet, I shall conclude,

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.*

[THE END.]

Habit.

A thought, a deed—my spirit is strong!

To the voice of conscience I say “be still,”

And then—ah then the evil is done:

Habit has fettered the giant Will.

But Will is king, though held in thrall,

And perseverance his fetter breaks,

And when he conquers Habit bold,

Of her a docile slave he makes.

MAUD BAGGARLEY

* Doc. and Cov. 128: 22.

Editor's Table.

Clean Dramatic Amusements.

Amusements people will have. It is needful and right that these should be provided. Giving the people proper dramatic entertainment was an early desire of President Brigham Young. This idea was at the basis of the building of the Salt Lake Theatre, a playhouse many years in advance of the community, when it was first erected. He encouraged dramatic art among the people, and was ambitious to make the stage a means of social uplift and intellectual development. Like dancing, which he and the authorities of the Church after him permitted, the drama was to be a means of betterment for the person through recreation, entertainment and amusement. It was to be clean and elevating,—the theatre a place where you could go for high class enjoyment, and even where you could ask the blessings of the Lord upon what you learned and thought and saw. “Those who cannot serve God with a pure heart in the dance, should not dance,” said President Young on one occasion. Not with decent people, at least. Then again: “If you wish to dance, dance, and you are just as much prepared for a prayer meeting after dancing as ever you were, if you are Saints.”

These words apply also to the theatre, and, in fact, to all our amusements. When we seek recreation anywhere it should be in this spirit,—not alone in dances, summer outings, and private or public parties, but also in the theatre.

In order, however, to maintain this spirit in our social and amusement circles, choice of our associates, to some extent, and a guarding of our actions, in a degree, are needful and very import-

ant. This is quite as true of the theatre. There is as much need of our choosing plays as of choosing books, friends, and associates. If one accept an invitation to a party, or a home evening, or a dinner, one must first know from whom the invitation comes, and if it turn out that the source is low and infamous, the society coarse, and the food and drinks unfit, one must, in justice to his character and physical welfare, refuse the entertainment. Equally so with the theatre. There is as much need to exercise good taste in choosing matter for our entertainment in the drama, as in choosing honorable society and pure food. It must be said with regret that much of the entertainment offered to us and our children on the stage and in the amusement hall, these days, is morally and intellectually unfit.

What was recently said at Denver, in a sermon by Dr. Vossburg, applies with force in Salt Lake City, and perhaps in the western cities and settlements generally. He spoke on the "Undressed Drama," and in the course of a scathing sermon said:

It is an undeniable fact that a large proportion of the plays offered at the theatres today are intellectually imbecile and morally degrading.
 * * * Just as high toned moral and spiritual teaching creates better citizens, so does the undressed drama make worse citizens, and become the logical feeder of the red light district. It is a curse to civilization, an enemy of the home and of mankind.

The *Denver News* agrees with him, and declares that he does not overstate the case, for a large part of the plays which are offered today are "hurrahs for the tenderloin, glorifications for the scarlet woman, proclamations that dramatic art depends upon an absence of decency, and as nearly as possible an absence of clothes." The drama of the day and the prevailing moving picture and vaudeville shows, it may be added, are as untrue to life as they are indecent. "They picture the dive as the home of wit, instead of being the abiding place of dullness." They paint "happiness growing from the soil that nourishes half our suicides, and defy not only every law of decency, but every fact of life--and indeed to do the one they must do the other."

The managers and players seem to have forgotten that decency pays, or else public taste is so low and degraded that this

statement is no longer a fact. There is more reason to believe, however, that the public take what is provided for them, and that decency pays, even in the theatre, if it were given a reasonable chance. It pays in hotels, in resident districts, in the better walks of life, where the vicious and evil are not tolerated, why not in the theatre?

But if managers and players still persist in presenting either unfit subjects, or fit subjects in an unfit way, why there is only one remedy, and that is for the people to withdraw their support, and patronize only such plays and playhouses as are clean and wholesome. This can be done by their making selection, as one would select a friend, an associate, or a book.

Degrading plays, it is true, should not be permitted in the theatres and amusement halls of the Latter-day Saints, but if for any reason they gain entrance, the people, by a system of investigation and choice, should shun them, withdraw their patronage, and let them as severely alone as they would spoiled food, or coarse, vile associates.

The character and value of the play and the entertainment are well given by President Young in the opening sentence of this article. They should be clean, refined and uplifting. Can you, if you are a Latter-day Saint, apply the test that he gave to dancing to what you have seen and heard and thought and learned in the play and entertainment? Can you ask the blessings of the Lord upon your efforts to obtain recreation, entertainment and amusement from them? If so, they are clean and sweet and worthy of your patronage; if not, they are neither fit for you nor your children. But it is your duty to choose before you accept them, or permit yourself or your children to attend.

JOSEPH F. SMITH.

An Easter Prayer.

Make us strong, O God, to overcome daily difficulties by faith. Such faith as gives us will and strength to act right towards our loved ones; to render loving service to all mankind. Open the understanding of our minds to clearly comprehend the wonderful

sacrifice of thy Son. He hath redeemed our souls through the resurrection. We have found life everlasting in his unselfish death. Help us cheerfully to learn wisdom through diligence on our part, and by obedience to thy law, for so shall we rejoice in thy blessings, and be strong now and hereafter to help bear the burdens of the weak. As Jesus gained mastery over death through pain and struggle, and without price wrought miracles of love and healing; so prepare us, in the midst of thy bounteous blessings, or in the valley of the shadow of obstacles, hardships and sorrows, to remember his priceless service, that we may find strength to master fear and doubt and selfishness, and be able in our turn to give some comfort to the unfortunate. Help us to awake to the import of his mission, to gain a measure of his kingly spirit: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," that thus we may be urged to faith in the future, and to good deeds in this life. For this is the promise: through the resurrection of Christ the mortal of the workers of good shall put on immortality, and they shall rise to endless life and happiness. As in nature we hear at this season sounds all about us foreshadowing the marvelous reawakening of life, so fill thou our souls with this knowledge: there is a resurrection, the grave hath no victory, the sting of death is swallowed up in Jesus Christ, the endless light and life of the world, that can never be darkened.

Messages from the Missions.

Elder Nephi J. Brown, writing from London, England, on January 17, says: "The missionary work in London is progressing nicely. We are getting several good investigators to our meetings. A marked interest is taken in the M. I. A. work. The senior manual for this season is indeed excellent. The comments of non-'Mormons' in regard to it are very favorable."

Elders Erastus Johnson and Edward P. Makelprang, writing from Aalesund branch, Bergen conference, Norway, January 8, express thanks for the ERA which arrives at the lodge monthly and is read with inter-

est and pleasure. "We desire the portrait of the primary department of our Sunday school in print. Many of the Saints of this branch live out in the country, hence all the children are not on the photo. The true and everlasting work of our Heavenly Father is progressing in this part of his vineyard."



PRIMARY DEPARTMENT, AALESUND SUNDAY SCHOOL, NORWAY.

K. N. Winnie and E. G. Cannon writing from Nome, Alaska, November 15, 1909, say: "We are holding meetings here as usual, but infidelity is increasing, and it seems very difficult to reach the church-goers. The pleasures of this world seem to be all-satisfying to hundreds of the population in this city, but we are not going to give up the fight, but rather continue to send out our warning voices while we are here. We are indeed watchmen on the wall of the city, but 'who hath believed our report?' Only very few so far, but, as the scriptures say: If we labor all our lives and bring but one soul into the kingdom of God, how great shall be our rejoicing. There is nothing in all this unbelieving world that we would take in exchange for the light and knowledge that we receive through obedience to the Gospel. We pray that our Father may con-

tinue to use the ERA as an agent in dispensing the great truths which he is revealing in these latter-days."

On January 15-16 a conference was held at Kelsey, Texas, attended by Mission President S. O. Bennion and President C. H. Hart, of the First Council of Seventy. On this occasion the new church of the Kelsey branch was dedicated. The Kelsey branch is one of the largest branches of the Church outside of the stakes of Zion, the colony numbering some five hundred people. President C. H. Hart offered the dedicatory prayer. The church building is very prominently located on a hill in the center of Kelsey. It is fifty feet wide by eighty-five feet long, having a seating capacity in the main auditorium of six hundred. The rostrum for the presiding elders and the choir will seat fifty people. The building besides has four class rooms that will seat fifty people each. The structure is of frame, lined with brick, and cost approximately \$6,400. Elders Archie Frame and Benjamin F. Le Baron had charge of the work, assisted by other elders and local brethren. Well seated, and well lighted throughout with gas, it is a very commodious and comfortable building, and a credit to Kelsey ward, as well as to all Latter-day Saints. The Relief Society purchased the new organ and a beautiful silver sacrament set.

In the Wisconsin conference of the Northern States mission there is a spirit of inquiry from every side. The German speaking people seem willing to accept the gospel, and they make good, sturdy Latter-day Saints.

President C. L. Reuckert, of the Milwaukee branch, who was called to preside there after filling a mission, has been in the Northern States seven years. Since his release from regular missionary work, he has gone into business at Milwaukee, and the Lord is prospering him and the branch under his presidency. The names of the persons in the picture are:

Upper row, from left to right: R. F. Shumway, Clarkston; Jos. A. Orgill, Daniels; L. C. Montgomery, Heber; Alonzo Mackay, Calder's Station, all of Utah; Jno. S. Morgan, Liberty, Idaho; J. T. Durrant, Porter-ville; Jos. Kutschal, Salt Lake City. Second row: Z. M. Chapman, Blue-water, N. M.; L. C. Larsen, Salt Lake City; Jno. R. Bingham, Trenton, Utah; E. D. Shawcroft, La Jara, Colo.; Sister Maeser (student) Sister Anna Hindley, American Fork (lady missionary); Sister Jane Nelson, Salt Lake City, (lady missionary); W. G. Palmer, Preston, Idaho; F. B. C. Scheidig, Salt Lake City. Third row: J. C. Keller, Manti, Utah; W. H. Meacham, Lago, Idaho; H. M. Olmstead, Darby, Idaho; Conf. Pres, George E. Liljenquist, Hyrum, Utah; Mission Sec'y. D. A. Latimer, Granger, Utah; E. M. Crawford, Manti, Utah; W. D. Baird, Mink Creek, Idaho; R. Maeser, (student).



ELDERS OF THE WISCONSIN CONFERENCE, NORTHERN STATES MISSION, STUDENTS OF THE STATE UNIVERSITY, AND VISITORS

Priesthood Quorums' Table.

Important Class Organization of Seventies.—On Wednesday evening, February 9, at 8 p. m., an important class was organized, composed of presidents of seventies and class teachers belonging to the quorums of seventy located in, and near, Salt Lake City. The class will meet every Wednesday night, at 8 p. m., in a very desirable hall, on the fourth floor of the splendid new "Bishop's Building." The hall will seat very comfortably about seventy-five persons. The object of the organization is to give presidents and class teachers an opportunity of studying the lessons outlined in the Third Year Book of the Seventies Course in Theology. Elder B. H. Roberts, of the First Council of Seventy, will be in charge of the class, which is a guarantee that all who attend will obtain a comprehensive understanding of the lessons that are to be studied by the seventies during the present year. Visiting presidents of seventy who may be in Salt Lake City on any Wednesday night, will be made welcome at the class meetings. Presidents of quorums within easy reach of the meeting place, are urged to see that the same splendid attendance present at the opening meeting, shall be present regularly. Constant attendance at these preparation meetings will prove of great assistance to the quorums that have representatives earnestly engaged in the class work.

Transfer Certificates.—An elder from Burtner, Utah, enquires relative to elders' transfers from one quorum to another: "Some quorums receive an elder after he has been duly received as a member of the ward, the elder presenting his certificate of ordination to the president of the quorum he wishes to join; while other quorums require a certificate of membership issued by the president or clerk of the quorum from which the elder came. Elders have been deprived of membership in quorums of which they should have been members, for years, by reason of not being able to obtain a recommend from the quorum of which they have been members. Please give definite instruction in regard to this matter."

We think that paragraph 89 of the ANNUAL INSTRUCTIONS, 1910, by the Presiding Bishopric is full and to the point:

When a person is ordained to an office in the priesthood he is entitled to a certificate of ordination which he should carefully preserve. Whenever necessary it should be presented to the proper authority as an evidence of his ordination and accepted by the quorum having jurisdiction in the ward or stake where he resides; and he should be permitted to join that quorum without any recommendation from the quorum where he formerly resided, provided he has been accepted as a member of the ward. If he does not possess a certificate of ordination, and the recommend upon which he was received in the ward gives his priesthood and last ordination, it should be accepted as evidence that he holds that office, and he should be admitted to fellowship in the quorum, provided there is no evidence to the contrary.

Value of a Schedule of Meeting Topics.—The Council of the Seventy-seventh quorum of seventy, Ogden, have issued, in leaflet form, a schedule of lesson topics, embracing all the meetings to be held from January 10, to December 26, 1910. Each member of the quorum has been supplied with a copy, thus having always at hand correct information of the lesson to be considered each week. The presidents of this quorum discovered that it was not uncommon for members, through absence from a meeting or from home, or for other cause, to be unable at times to take active part in the lesson discussion, since they had lost track of the lesson. The schedule enables each member, even though a break has occurred in his attendance, always to know what lesson to prepare for any given night. The Seventy-seventh council expect that the schedule will cause a greater proportion of members to be prepared in lesson work. It is suggested to other presidents that it might be helpful to adopt this system, or some other, to help members to keep posted on the lesson to be studied for any particular date. Following is a sample of the information contained in the leaflet:

Mar. 7, Lesson 9. Special Lesson. Discourse. (Quorum meeting).
The Latter-day Saints' superior grounds for faith in the existence of God.

Mar. 14, Lesson 10. The Limitations of our Revelations.

Mar. 21, Lesson 11. Ancient conceptions of God.

Mar. 28, Lesson 12. Ancient Conceptions of God. (Continued).

In this manner the lessons are outlined for the entire year.

All presidents should be equally active, with those of the Seventy-seventh quorum, contriving plans that will help bring success to their quorums. President's council meetings should be held regularly. In these, the needs of the quorums may be discussed, and such plans put in motion as may be impressed upon the minds of presidents by the Spirit of the Lord.

Priesthood Quorums the Means of Fellowship and Fraternity.—In this light the members of the quorums are scarcely taking advantage of the splendid opportunities offered. Think of it, now! Are you quite as close to the brethren of your quorum as you might be, both to your own and to their benefit in countless ways? If not, why not? Lesson seven of the Elders' course, this year, points to the fact that there is no other one means more favorable to true development than the quorum. Then it explains that in the quorum we have fellowship, fraternity and progressive study; and in addition, as a guiding, uplifting influence pervading all this, the members are entitled to the Holy Ghost. We may well ask whether the quorum members are making the most of these advantages; and also call attention to the opportunity the quorums present for the exercise of the legitimate desire for companionship, and brotherly love, and for the intellectual and spiritual progress of its members. Are the members making use of these chances? Unless occasion is taken to grasp them, opportunities slip by to no purpose. It requires effort and diligent application to gain knowledge and power, so also to get the best results out of our quorum association. "Fellowship, fraternity, spiritual growth." Let us introduce habits into our lives that will foster these virtues. What habits? Cleanliness of body and mind, cheerfulness, consideration for another's feelings, harmony, thorough preparation of lessons, helpfulness, and then by doing something for the ward, not only as individuals, but as a quorum. To get the best out of fellowship and fraternity, as out of life, and to increase spiritual growth, the individual must put forth effort to cheerfully and intellectually help and serve his fellows.

Slogan—A Year Book in the Hands of Every Seventy—An Outline in the Hands of Every High Priest and Elder.—In some instances there appears to be a lack of appreciation for the splendid Year Book, that has been prepared for the quorums of seventy. The First Council have had ten thousand of these books published, in order that every seventy in the Church may be in possession of a copy. Occasionally presidents seem to think that if a majority of the members of a quorum purchase books, that should be satisfactory. It is the judgment of the presiding council that every seventy should purchase the work. Any member of a quorum who has not interest enough to take the Year Book, must be in a bad state spiritually, and in great need of special attention from the quorum council. In some cases members are prevented through absence from home, and other causes, from being in attendance at quorum meetings; such absence or other obstacle, should not be considered a reason for not studying the Year Book. Brethren who cannot attend

quorum meetings should be desirous of keeping in touch with quorum work. This can be done by giving an hour or two each week to a study of the work that has been prepared. The cost of the Year Book is so trifling that no one could advance that as a reason for not being loyal to their quorum text book. Brethren who do not have the book are entirely unacquainted with the value of the lessons that have been prepared. They need converting. Let the slogan in every council be: A Year Book in the hands of every member. Members of quorums, no matter how isolated, or in what employment, should be taught to keep in step with the quorum organization to which they belong. This can be done by studying the Year Book in whatever work, or place one may be.

What is here said to the seventies applies with equal force to the high priests and elders. Because the bishops are not, perhaps, as persistent in insisting that the brethren of these quorums shall be in possession of the outlines as in the case of priests, teachers and deacons, is no excuse for laxity on their part, in this respect. Brethren, study the outlines with your quorums, if you have opportunity; but in all events read them and keep up with the march of progress.

Marriage of Widows.—"If a woman is sealed to a man in the temple for eternity, and the man, her husband, dies, and she marries again and has a family by a second husband, to which man do the children belong in the hereafter?"

The children, according to the belief of the Latter-day Saints, go with the mother, and she, of course, belongs to the man unto whom she was originally sealed for time and eternity. Her second marriage was for time only.

Correction.—In the Seventies' third Year Book, p. 21, 4th and 5th lines from the bottom, appears an error in punctuation which entirely changes the meaning of the idea sought to be conveyed, making it contrary to "Mormon" doctrine: The sentence reads: "In both 'Mormon' theism and 'Mormon' philosophy, matter is eternal force, the permanent element in causation, according to the suggestion of Mr. Mill, is eternal." Place a semi-colon after the first "eternal," and the error is corrected: "In both 'Mormon' theism and 'Mormon' philosophy matter is eternal; force," etc.

Mutual Work.

M. I. A. Reading Room and Gymnasium in Logan.

Active labors in providing the young people of Logan with a public gathering place where they may find healthful physical exercise, social converse, as well as intellectual diversion, in the way of good current reading matter, has ended in most satisfactory results. The brethren and sisters engaged in this work deserve commendation. Assistant Superintendent Frederick Scholes, responding to a request, tells the ERA of the efforts of the M. I. A. to establish this enterprise in Logan:

"Our first active steps," he writes, "were taken during the summer of 1908. At this time definite plans were agreed upon, and the approval of the Cache Stake presidency was obtained. We received substantial encouragement from a number of leading citizens of Logan, but on account of a feeling that our plans were inadequate for the needs of the town, we were asked to desist our efforts for the time being. Notwithstanding this setback, Superintendent A. E. Cranney, with undaunted energy, ably seconded by members of his board, took the matter of our needs up with the General Board Y. M. M. I. A., and the encouragement we received from that active and interested body gave us new courage, and through their efforts we had placed at our disposal the spacious and substantial building known as the Preston Block, situated in the central part of Logan, close in to the business districts, an ideal location for our purpose. Our aim is to provide an attractive rendezvous for the boys, especially those who are attracted from home influences to the alluring downtown districts. In our rooms we offer them not only good reading, clean and attractive games, associations under more favorable environment, but we endeavor in this way to encourage and help them to more fully understand that, for 'a wise and glorious purpose, we have been placed here on earth,' and that 'The man who wins is the man who does.'

"We have fitted up three large rooms, as reading room, game room, and gymnasium, and have in contemplation the fitting up of another

large room for the exclusive use of the sisters. (The ladies will also share and enjoy the other departments.)

“As in all enterprises of this character, the ladies proved themselves a tower of strength, for through their untiring efforts and co-operation the M. I. A. of the stake held successful bazaars and entertainments in each ward, which netted for reading room purposes upwards of \$1,000. Public spirited citizens are contributing freely to the reading room, books, papers and leading magazines, and all interested feel much encouraged in the bright prospects for success in this feature of our work.”

Dramas for M. I. A.

From time to time there will be published in the IMPROVEMENT ERA titles of plays passed upon by the Committee on Music and Drama as suitable for production by members of the M. I. A. A few are here presented from among those examined and approved. It is anticipated that a copy of each play passed upon as acceptable will be kept in the office of the ERA to be loaned for examination, when necessary, and returned to the office promptly. When copies are required for use by the associations, the General Secretary, upon request, will furnish information as to where these can be purchased, in Salt Lake City. The usual price of each copy is fifteen cents, except in the case of special plays and operettas, where the cost is greater. Local officers of the M. I. A. may have plays of their own choosing examined and reported upon, and suggestions in the line of desirable pieces will be duly appreciated when forwarded to the General Board Committee on Music and Drama for consideration. The committee consists of Oscar A. Kirkham, Willard Done and James H. Anderson, care ERA office, Salt Lake City. Whenever requested, the members of the committee, or either of them, will render such advice and assistance as may be practicable in the time at their disposal. The names of suitable pieces so far selected are:

Cricket on the Hearth, or, a Fairy Tale of Home. Drama in three acts, dramatized by Albert Smith, from Charles Dickens' story of the same name. Suitable for professionals and carefully drilled amateurs, Seven male and eight female characters, besides fairies and neighbors. Requires careful, yet not elaborate dressing. Costumes of seventy years ago. Two interior scenes. Plays two hours.

Bread on the Waters. Drama in two acts by George M. Baker, suitable for carefully drilled amateurs. Five male and three female characters,

all young people but two. Easily staged. Modern costumes. Two interior scenes. Plays one hour and forty minutes.

The Berrypickers. A lively operetta for junior classes; requires at least twenty-four, and would be better with double that number. Dresses pretty, but not elaborate. Can be tastefully arranged with little difficulty. One outdoor scene. Plays forty minutes. Makes an excellent evening's entertainment in connection with such desirable short dramas for amateurs, as *Bread on the Waters*, *Above the Clouds*, *Among the Breakers*, *Down by the Sea*, *The Last Loaf*, etc.

Our Boys. Comedy in three acts, by Henry J. Byron. Suitable for professionals and carefully drilled amateurs. Six male four female characters. Modern costumes. Scenery easily arranged. Three interior scenes. Plays two hours.

Comrades. Drama in three acts. Suitable for professionals and carefully drilled amateurs. Four male, three female characters. Modern costumes. One interior scene, variations arranged with little difficulty. Plays two hours.

Suggestions for Debates.

Before a debate, the two teams, or associations, or sides, should formulate a written agreement covering the following points:

1. The time and place of the contest.
2. The time for submitting the question and by which team it shall be submitted.
3. The time for the team receiving the question to return its choice of side.
4. The number of debaters on each side and the length and order of their speeches.
5. The method of choosing judges.

The Committee on Debates, Contests and Lectures, consisting of Dr. John A. Widtsoe, B. H. Roberts, Joseph F. Smith, Jr., A. W. Ivins, Edward H. Anderson, makes the following suggestions:

In selecting a question for debate care should be taken to choose a subject upon which difference of opinion may fairly exist, in fact one upon which public opinion is divided. Questions should be chosen, the study of which will be worth the while of the debaters and the discussion of which will be beneficial and enlightening to the hearers.

Each team may consist of either two or three debaters. The contest will probably be long enough with two on a side.

Principal speeches should be from ten to fifteen minutes in length. A good order is as follows: first affirmative speaker, 15 minutes; first negative, 15 minutes; second affirmative, 15 minutes; second negative, 20 minutes, 15 for his principal speech and 5 for closing rebuttal and summary for his side; followed by a five-minute closing rebuttal by one of the affirmative speakers. If desired the five-minute closing rebuttal may be given as a second speech to the first negative speaker instead of adding it to the time of the second speaker, but the affirmative must always close the debate.

Another plan which has some advantage over the first is to give each man a principal and a rebuttal speech.

No person should be retained as a judge who is not acceptable to both sides.

It should be the primary purpose of each team to present clearly and fairly the arguments for its side and to defend its position with as much information and logical argument as possible. This requires much careful study and preparation.

Mere assertion of one's own opinion has no argumentative force and should be avoided. Attempted flights of oratory should also be omitted.

It should not be forgotten that there are two sides to every controversy, and that there is room for perfectly honest and friendly differences of opinion on most questions.

The debates should be opened and closed by music and prayer, and conducted in an academic spirit of fairness and with a view to getting at the truth. It is no disparagement to be defeated in a contest so conducted.

Respectful courtesy should be shown on both sides, and all personalities avoided. In referring to the debaters on the opposite side, no names should be used, but rather the expression, "the gentleman or speaker on the affirmative," or "negative," as the case may be.

Improper motives should not be attributed. Only small, petty minds do that. A debate should never degenerate into mere contention. It is held to get information, gather knowledge, and ascertain the truth, and not to gain personal advantage.

The wording of the question should be agreed upon by both sides, and a definition of the terms should be thoroughly understood. The debaters should confine themselves to the points of the question, and not permit themselves to treat topics not germane to the issue. A chairman should be chosen to conduct the debate, who will announce the subject, the name of the judges, the respective speakers, and the decision of the judges, and see that the debate is carried on in fairness.

Let the discussion close with the debate, and not be carried on later, nor on the outside. In regard to the judges, let it be remembered that their decisions are only the opinions of three out of the many who have listened, and that their decisions do not necessarily settle the merits of the question,—only the points of that debate in their opinion.

Suggestions for questions for debate on historical, biographical, political, economical, educational, literary, artistic, scientific, ethical, and miscellaneous subjects will appear in this department from time to time. Two subjects from each of these divisions follow: Resolved, that Greece has contributed more to the civilization of the world than Rome. Resolved, that the Declaration of Independence will be regarded in the future as a more important document than the Emancipation Proclamation. Resolved, that Franklin should be regarded as the greatest American. Resolved, that Webster's 7th of March speech was worthy of him. Resolved, that the existence of parties is necessary in free government. Resolved, that the government should own and operate the railroads. Resolved, that strikes are a benefit, on the whole, to the laboring class. Resolved, that the government should establish postal savings banks. Resolved, that high schools should be a part of the common school system. Resolved, that a collegiate education would make a man a better farmer. Resolved, that the madness of Hamlet was altogether feigned. Resolved, that the prevalence of fiction in modern literature has been, on the whole, a good rather than an evil. Resolved, that art and science are antagonistic. Resolved, that photography has done more to popularize art than engraving. Resolved, that the atomic theory finds in science sufficient confirmation to establish its validity. Resolved, that genius is hereditary. Resolved, that it is never right to deceive. Resolved, that it is better to be rich than poor. Resolved, that intemperance has been a greater curse to mankind than slavery.

Officers please note: to avoid possible difficulty, you are requested to use for debate only such topics as are from time to time suggested by the committee; and if you have other topics that you wish to debate, these should first be submitted to the committee for approval.

Tribute of Respect.

The following resolutions of respect to the memory of Elders Helaman Pratt and John C. Harper, were recently passed by the Y. L. and Y. M. M. I. A. of the Juarez Stake of Zion:

Whereas, our Father in heaven hath, in his omniscient providence, called home, within the brief span of five burdened days, two men who

have stood for all that is noble and best in both the Mutual Improvement cause, as well as for the Church of Christ in this far-away Mexican land; and,

Whereas, Elder Helaman Pratt has acted from its inception, as a very father, guide and friend to every department of the Young Ladies' Mutual Improvement Association in these colonies; and,

Whereas, Elder Harper has opened wide the portals of his home to all who sought help or comfort within its spacious walls, both friend and stranger, giving to the interests under his wife's care whatever of assistance and hospitality was necessary to their full development, and this, too, without money and without price; now, therefore,

Be it resolved: That we, the officers and members of the Y. L. and Y. M. M. I. A. of Juarez Stake of Zion, do join in this expression of our love and esteem for these brethren, our heartfelt loss in their death; and above all do we unite in an earnest prayer for the stricken wives who have been thus bereaved. We realize that words are feeble to express the affectionate tribute which we desire to pay. Yet even so, we tenderly offer these weak words on the altar of our respect, our love and our deep sympathy. May the Father, who has led us to this promised land, which has been sowed in our sorrows and watered with our tears, comfort our beloved associate officers, and all the members of these two families, with the blessed realization that these two noble brethren have entered upon a more beautiful mission, have been called to occupy a more exalted position.

We have rejoiced in sweet association with these our friends, both those who have gone beyond, and those who linger here. May the hallowed influence of these two consecrated examples linger upon our own lives like a benediction of peace, love and faith everlasting.

Committee: NANCY E. DURFIE, ANNA I. WILSON, MINA W. BOWMAN, SUSA YOUNG GATES.

Col. Juarez, January 10, 1910.

A customer was trading in one of the great stores of Salt Lake, whose proprietors are mostly Latter-day Saints. The over-important clerk waiting upon him was heard to use the name of Deity in vain in some trifling remark made to a fellow clerk. "Young man," said the costumer in rebuke "such language is both unbecoming and inappropriate in this store!" But is it ever anywhere becoming and appropriate?

Passing Events.

Herbert John Gladstone, fifty-six years of age, and the youngest son of the late William E. Gladstone, has been appointed the first Governor-General of South Africa.

William M. Laffan, editor and publisher of the New York *Sun*, and for many years one of the leading newspaper managers of America, died November 19, last, aged sixty-two years.

The British Elections, beginning on January 15 and continuing until the 29th, gave the Liberal government the majority in the House of Commons. The new Parliament assembled February 15.

W. Cameron Forbes was inaugurated Governor-General of the Philippines on November 23, which was a general holiday in Manila. He is the fifth to occupy the post since the organization of civil government in 1901—William H. Taft, Luke E. Wright, Henry C. Ide and James F. Smith.

Football Fatalities for the 1909 season numbered 30 players, according to the Chicago *Record-Herald*. Eight of these were college students, 20 high school boys, and two members of athletic clubs. During the season 216 others were injured.

In the annual report of the Isthmian Canal Commission, published November 21, it is estimated that the total cost of the canal will be three hundred and seventy-five million dollars. The President expects that the canal will be finished in five years.

Floods in France, in the closing days of January, did serious injury along the Seine. The city of Paris suffered great damage from the water, one-fourth of the city being submerged. The loss of life was

comparatively small, but the damage to property has been estimated at over \$200,000,000.

The Standard Oil Company was declared an illegal combination operating in restraint of trade, and ordered to cease such combination and operation. The opinion, rendered November 20, was given by the U. S. Circuit court for the eastern district of Missouri. The case now goes to the Supreme Court of the United States on appeal.

Richard Watson Gilder, poet and editor of the *Century* magazine since 1881, and for eleven years prior to that time managing editor of *Scribner's Monthly*, died on November 18, 1909, age 65 years. He was president of the New York association for the blind, and interested in many charitable organizations. He wrote six volumes of verse.

John Stewart Kennedy died in New York, October 31. He was not known as a wealthy man, yet he gave at his death to education alone almost as much as Rhodes gave to Oxford, (a little less than fifteen millions) and to religious and charitable purposes as much again. For twenty-six years he was president of the Presbyterian hospital in New York, and in 1908, gave a million to that institution.

The Governor's Conference, held at Washington on January 18-20, was attended by the governors of thirty-one states. The uniformity of state laws relating to matters of divorce, labor problems, and conservation of natural resources, was the important subject under consideration. It was decided to hold similar conferences annually, and hereafter at state capitals, the next conference to be held between Thanksgiving and Christmas of this year.

On November 20, just one week after the Cherry, Illinois, coal mine explosion, twenty out of the three hundred miners imprisoned in the St. Paul coal mine, were discovered alive and rescued. The fire was caused by the carelessness of a miner who threw a burning torch upon a pile of hay. Fire and an explosion followed. The superintendent and thirteen men lost their lives in a vain attempt to rescue the unfortunate men. Several serious coal mine disasters have followed in other places since then, and steps are being taken to prevent these fearful calamities in the future by better provisions and regulations.

Conservation of the National Resources.—President Taft urged strongly in his message to Congress on January 14, the conservation of national resources. Among other things, he urged the governmental control of water power sites in public lands to prevent their

absorption in a monopoly. He recommended the issue of thirty million dollars in bonds for reclamation of arid lands and for the extension of projects already begun. The beginning of the development of inland waterways by the improvement of the Ohio river and the upper Mississippi he also recommended.

Ann Everington Woolley, mother of Elder B. H. Roberts, died on January 11, at her home in Bountiful. She was born in Norfolk, England, December 18, 1826, embraced the gospel in August, 1851, and came to Utah in May, 1862. She leaves a total of one hundred and five descendants. She was a woman of strong personality, gentle, refined and intelligent, and wielded power and influence in her large family up to the last. She took a lively interest in all the affairs of the community until the time of her death, and in the young people's organizations and the Sunday school she exerted a splendid influence.

Federal Incorporation was proposed by President Taft in a special message sent to Congress on the 7th of January. The president recommended the enactment of a law providing for the formation of corporations to engage in trade and commerce among the states and with foreign nations, and protecting them from undue interference by the states and regulating their activities. He suggests that such corporations should be prohibited from holding stock in other companies; that their issue of stock should be subject to Federal supervision; and that they should be required to file reports of their operations with the Department of Commerce and Labor.

The Panama Canal will likely be opened by 1915. At any rate the great southwest is getting ready to celebrate the momentous event. The Panama-California-Exposition of San Diego have announced their intention to so celebrate in 1915. On December 7, last, San Francisco decided to hold a Panama-Pacific-International Exposition in that city in or about 1915 to celebrate the opening of the canal. In January the committee of two hundred chose an executive group of thirty, from the solid and progressive business interests, who will superintend the project. It is announced that next to the rebuilding of San Francisco, the Fair is to be the city's proudest work.

A revolution in Nicaragua has extended rapidly, led by Gen. Estrada. The prisons have been filled with prisoners suspected of complicity in the revolution. Two Americans, Cannon and Grace, who had joined the revolutionists, were recently put to death under President

Zelaya's orders. This exasperated the United States government, which asked for explanations, but receiving none, sent the gunboat *Vicksburg* and the cruiser *Des Moines* to Nicaraguan waters to protect American interests. On December 1 Secretary Knox notified both the government of Nicaragua and the leaders of the revolution that the United States would hold strictly accountable for the protection of American lives and property, the factions in control of eastern and western portions of the republic. Secretary Knox severely condemned President Zelaya and described his administration a blot upon the history of Nicaragua.

Louis Paulhan, the French aviator, gave an exhibition of his 1400-pound, 50-horse-power flying machine in Salt Lake City, on Satur-

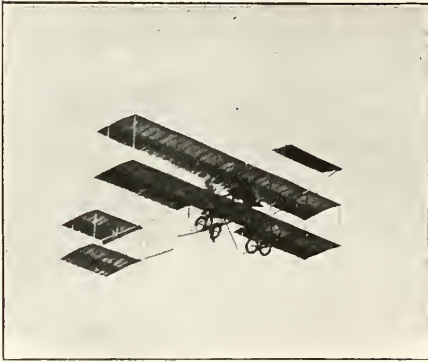


Photo by Shipler

Paulhan Flying in the Rocky Mountain Air.

day and Sunday, January 29, 30. The people were disappointed on Saturday, but on Sunday his biplane, over which he exercised splendid control, made an ascent of about 300 feet and remained in the air something like ten and a half minutes, sailing from the fair grounds to Jordan river and return. Between January 10 and 20, Paulhan attended a series of contests at Los Angeles, where on the 12th he succeeded in reaching a height of 4,165 feet, leaving behind

all the world's records for altitude. The attendance at the contest increased from twenty to fifty thousand people per day, and thirty-five prizes were carried off by aviators and aeronauts, aggregating eighty thousand dollars. In Salt Lake City the mountain atmosphere was against high flights, and the aviator declared that a much lighter machine must be constructed to make flying a success in this high altitude. He and his company of aviators took in about \$8,000 in fees for their exhibition, and he is so pleased that he is said to have promised to come again with a lighter machine. Early in February he exhibited in Denver, and came near getting killed in an accident.

The Bishop's Building, the new home of the Presiding Bishopric of

the Church, the Seventies, the Relief Society, the Young Men's and



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The Bishop's Building, No. 40 North Main St.,
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Young Ladies' Mutual Improvement Associations, the Superintendent of Church Schools and Religion Classes, and the Primary Associations, was dedicated on the evening of the 27th of January, President Joseph F. Smith offering the dedicatory prayer. Members of the boards of the organizations especially interested, with their friends, were invited to

the exercises. At 5 o'clock the proceedings began with a reception, at which function the officers of the various organizations housed in the building acted as hosts and hostesses in their respective rooms. Bishops Charles W. Nibley, O. P. Miller, and David A. Smith were in general charge. The utmost sociability prevailed, and the various rooms from the basement to the large banquet hall on the fourth floor were inspected. At 6 o'clock refreshments were served in the neatly decorated hall on the fourth floor, where Bishop Nibley acted as master of ceremonies. During the refreshments the exercises were proceeded with. They consisted of prayer by President Anthon H. Lund, music, songs, addresses, and a hymn, "Come, come, ye Saints," closing with a response by President Joseph F. Smith, and the dedicatory prayer, the concluding hymn by the assembly being, "We thank thee, O God, for a prophet." The benediction was pronounced by President Francis M. Lyman. Among those who took part in the program of music were J. J. McClellan, Lizzie Thomas Edward, Ed. P. Kimball, Oscar W. Kirkham, Tracy Y. Cannon, George D. Pyper, Edna H. Coray, Orpah Walker, Evan Stephens and Hyrum M. Smith. Among the speakers representing the different organizations were President Seymour B. Young, of the First Council of Seventy; Bishop Charles W. Nibley; President Anthon H. Lund, for the Religion Classes; President George H. Brimhall representing the Church Schools; Elder Heber J. Grant for the General Board Y. M. M. I A.; Bathsheba W. Smith for the Relief Societies; Martha Horne Tingey for the Young Ladies' Mutual Improvement Associations; and Louie B. Felt, for the

Primary Associations. From the opening at 5 o'clock to the close at 10 o'clock, the utmost good feeling prevailed, and the Presiding Bishopric and their aids did grand service in making the affair one of the most pleasant of its kind ever held; as their two hundred and fifty guests would unanimously declare. In President Lund's address he referred to the needs of the Historian's Office and Genealogical Society for better quarters, and later President Smith stated that such a building was the next that would receive attention. The Bishop's building itself is one of the most substantial in the state, and the architect, Don Carlos Young, was complimented for its beauty and stability. The Relief Societies, Young Ladies' Associations and Primaries donated altogether some \$20,000 towards its erection, the Church providing the remainder.

"The Great Apostasy" is the title of the latest addition to Church literature. Heretofore, on one or two occasions the book has been referred to in these pages. James E. Talmage, Ph. D., F. R. S. E., is the author, a guarantee that it is both logical and instructive. It is designed to give light on the general apostasy of the Church that developed during and after the apostolic period. This it does in interesting text and argument, illumined by most striking passages of scriptural and secular history which go to prove the falling away, and the fact that the primitive Church lost its power, authority and graces as a divine institution, and degenerated into an earthly organization only. The establishment of the primitive Church is first treated; then are given the predictions foretelling the apostasy, followed by a chapter on its early stages. The causes of the apostasy, divided into external and internal, are discussed in six chapters containing convincing and striking testimony and extracts from early Church writers to uphold the argument. The tenth and closing chapter is devoted to the results of the apostasy and its sequel, under which are discussed revolts against the Church of Rome, the Reformation, the Inquisition, the affirmation of the apostasy, the Revelator's vision of the restoration, and the re-establishment of the Church in the 19th century through the Prophet Joseph Smith. To the elder in the mission field, students in the priesthood quorums at home, the general reader and investigators of the teachings of the restored Church of Christ, a study of this exposition of a very significant and important subject, will bring great light. It proves, we believe conclusively, that the apostasy of the primitive Church was a reality; and it points to the truth that the Church of Jesus Christ of Latter-day Saints is a divine institution, restored and organized, by authority, prophecy, new revelation, and the sanction of our Lord and Savior Jesus Christ, to take the place of the fallen Church. Price 60 cents at the *Deseret News* book store.

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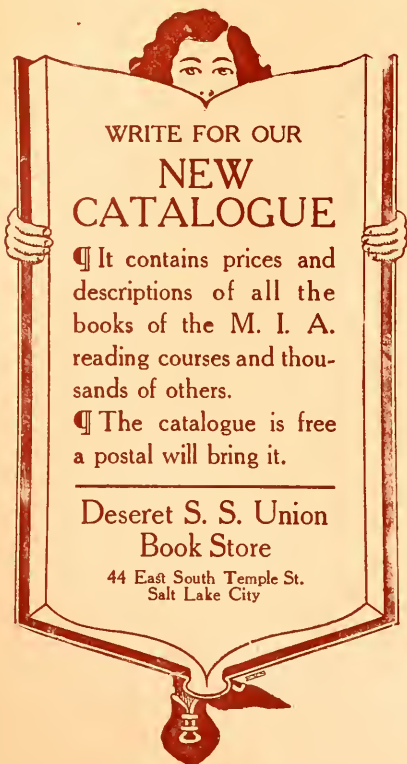
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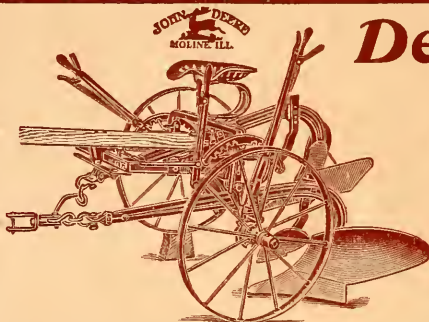
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